Indian Book Chronicle

Vol 8 — 1983 No 1 2 5 6 11 12

138

130771

130771

Vol. XIII, Nos. 1 & 2, January-February 1988

Price : Rs. 9.00

DUPLICATE

130771

1-2, 5-9, 11-12

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indian book chronicle

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Indian Book Chronicle

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A VIVEK TRUST MONTHLY JOURNAL OF BOOK REVIEWS, NEWS AND VIEWS

(Now also supported by the Sanghar Vidya Sabha Trust, Jaipur)

पुस्तकालय 2/3/88
गुरुकुल कांगड़ी विश्वविद्यालय
हरिद्वार

January & February 1988

INDIAN BOOK CHRONICLE

(Now in its 13th year of Publication)

C/o Aalekh Publishers, M.I. Road,
Jaipur-302 001

Editorial Address :
11, Uniara Garden, Jaipur–302 004

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Education and skills for all ! Oh yes, houses too ! And fresh clean water, sanitation and civil amenities for all ! One can go on and count all the boons and bounties which rational, scientific and balanced exploitation and management of nature's gifts and human affairs can bring about to the door-step of every man, woman and child. But hasn't that been the dream and fond hope of humanity ever since the beginning of time and the dawn of human history, of endeavour and strife, and the evolution of society ? Yet how distant and difficult have been these dreams !

Year after day, we human mortals resolve for doing better, for being better, for reaching the distant goals, reaching the stars. And with each resolve, or before it, we take a stock of what we have been through, of our failings and achievements, as individuals, families, groups and communities and nations. New Year Eve is one such occasion, Is it not ?

You and I, like many millions all over the world, must have done this exercise in our hearts, n our silences. Evaluation and Resolutions !

Apart from such 'subjective' evaluations, there are many 'objective' professionals, statisticians and data-processors, planners and media-men, opinion makers, historians and social scientists who apply their mental telescopes or should we say computors backwards and forwards, to assess and evaluate the progress (or failure) of the year(s) gone by, and who make predictions or projections for the future. That is what history is about. And culture. Or what goes by the name of 'human values'. That is how codes and rituals come to be evolved, established.

While the astrologers and the star-gazers with heir intuitive or calculated predictions spell out he shape of things to come, ordinary men and women cherish and nurse their memories, individual or group, and with these they weave colourful patterns of culture, history, even religious faith. If your and mine memory can go back to the dawn of human history, we are archaeologists, anthropolo-

(Over-leaf)

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गुरुकुल कांगड़ी विश्वविद्यालय
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The Year Old & New

1987 has given way to 1988 with an extra second coming between them !

We humans are so bound by time that we measure our lives and events by seconds, minutes, and days. Also, in terms of weeks, months and years. Otherwise in the animal kingdom there is a cycle of seasons as it once was with primitive people. The Chinese name and identify the years after certain animals.

The concept of time (and of space) must have been a revolutionary phenomenon when it was first discovered. Evidently, different communities living in various parts of the world not in touch with each other must have discovered time in their own way. And formulated their calculating devices and evolved techniques. To-day we have a whole range of calendars, some in use: others long ignored or forgotten. In our own country, we have quite a few current calendars : years beginning on different auspicious days: rites and rituals to herald the New Year, and say good byes to the past. These calendars also signify the variety of cultures and communities, the flower-beds of our rich heritage, the patch-work quilt of our history. How do we celebrate Baisakhi, Nau Roz, the Hijri New Year, the Onam and the Pongal....? And how the 'official' New Year is ushered . . . ?

Well, we have rung out (dined and danced out, at least by the elites and the newly enriched) 1987; and 1988 is there before us with all its mysteries and mirages. What does it hold for us, for each one of us in India and abroad ? A year of peace and goodwill, we hope ! A year of prosperity and welfare ! Remember, lest we should forget, we are a year closer to the 21st century than we were in 1987.

We have committed ourselves to the golden age of Peace for all ! Food for all ! Wealth for all ! Education and skills for all ! Oh yes, houses too ! And fresh clean water, sanitation and civil amenities for all ! One can go on and count all the boons and bounties which rational, scientific and balanced exploitation and management of nature's gifts and human affairs can bring about to the door-step of every man, woman and child. But hasn't that been the dream and fond hope of humanity ever since the beginning of time and the dawn of human history, of endeavour and strife, and the evolution of society ? Yet how distant and difficult have been these dreams !

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THE YEAR OLD & NEW—*(Continued)*

gists, historians etc. If the memory goes back to specific periods, specific figures, or events of history, we call ourselves Hindus or Jews or Christians or Muslims or Sikhs or Parsis or followers of Confucianism. Our memories make us apart, and we tend to claim superiority over each other, fight each other on that basis. These conflicts all round the globe—ethnic, cultural,r eligious, economic or political—are these not the results of enmeshed and confused group memories ? How memories play their tricks, dirty and bloody ! They even foul up our dreams and hopes !

Down Memory Lane

These were some thoughts that came to my mind in December last, as I went down memory lane to the cities of my youth : Lahore, Rawalpindi and Peshawar. They now happen to be in a land or country from which I have been estranged all these four decades, indeed a life-time ! As I went along the once familiar, and now congested, overcrowded roads, streets and by-lanes, mostly on fast moving vehicles, but sometimes on foot, through the by now Islamised country, this riddle or trick of memories came up in my mind again and again.

Had I stayed back in Pakistan, an option I had exercised instinctively and youthfully, when the choice was given, though it was over-ruled by the family elders' decision, I would have been a Pakistani. If my emotions or memories of historical facts had gone back and ended with the advent of Islam in the Arabian Peninsula, I would have been a Muslim. To Jerusalem or to the land of Moses-a Christian or Jew. As it happened, I was brought up on the strange and exotic mixure of fact and fiction and the legends of the Indian epics—Ramayana and Mahabharat, and earlier to the age of *Shrutis* and *Smritis*. and the Vedas. So willy-n'lly I was made into and identified a Hindu. All through the academic and professional career, called upon to fill the column of religion, I have filled in the entry as NBH or non-Brahman Hindu. At heart and in my conviction, I have been a non-believer or an athiest in the sense that I have not accepted the prescription (common to most religions) that whatever power or force makes the world or life to go on this planet, demands to be worshipped.

I acknowledge that there is a natural superior force, yet to be fully discovered, appreciated under-stood and if possible mastered. But do we, mortal weaklings, have to bow before it or worship it or propitiate and appease it ? You may call me a non-believer or irreligious, but I do not accept the concept that the 'supreme force' or 'being' needs to be worshipped or praised in a ritual-set manner.

The affirmation of my own beliefs came back to me along with the realisation about the shortsightedness and limited span of human memory, divided into different segments or sects—its futility yet the havoc it has caused. I realised that misunderstandings and artificially fanned up emotions had deprived me of the memories of my childhood and early youth, shattered my dreams and hopes, alienated me and my soul from the land of my birth, orphaned me and made me friendless and sent me out into exile. I once more realised the immensity of those moments of danger and threat when, for example, walking through an open space in Peshawar, I had been fired upon by some sniper or may be a trigger-happy person taking a careless aim, trying to scare me out of my wits, or when a burly Pathan (with a dagger under his cloak) had followed the tonga in which I was going to the Radio Station, where I worked, on his cycle, with an equally strong and determined office orderly talking to the Pathan and trying to dissuade him. Many more such personal happenings and experience, even some more violent ones, could be and were recalled. But 1987 was not 1947 ! My youth had also ripened into a sort of maturity or adjustment with changed realities. So, there was no bitterness in my heart or in my memories. Only regrets and a wishful prayer that things should/could have been different.

I have come back from Pakistan a more sober man, more reconciled to my past and to the recent past of the various odd communities inhabiting different parts and regions of the subcontinent. Though I had intellectually accepted the claim of many muslims (and other sections of people in north-west India) to have their separate homeland, their Pakistan, divided or separated from India, it was during this visit in 1987 that I came back convinced that the present residents of the Islamic Republic of Pakistan have a fundamental right to self-existence, just as the rest of the Indian sub-continent has a right to exist as the Republic of India, secular, socialist and democratic. The other impression, of a general sort, was that the Pakistanis have learnt to manage their affairs well, and there is greater sense of self-confidence, enterprise and shared experience among the people.

Old Links New Pulls

A surprising experience (rather observation) was that though successive rulers, religious and cultural leaders, policy-makers and moulders of public opinion have been keenly and consistently

(Continued)

THE YEAR OLD & NEW—*(Continund)*

trying to distance the spirit or soul of Pakistan from its earlier Indian shores and the common Indian moorings or, in other words, take Pakistan closer to the Islamic nations of West Asia, particular Arab lands, and though there are natural Islamic, historical and cultural and more recently economic and political pulls towards the west and the middle east, links of the people and cultures of Pakistan with Indian history and heritage have not (cannot be) snapped. For one, at least among the educated and professional elites of historians and archaeologists or those involved in the preservation and projection of folk cultures, there is a growing and increasing realisation of the old cultural bonds of emotional affinity. They now accept over 5000 years of the history and culture of Pakistan. They are exploring and preserving the past, of the time preceding and following the vanished Harrappa and Mohenjodaro cultures, and historical links or traditions ever since; the advent of Arabs, the Turks and Afghans and the Mongols, some with or under the banner of Islam, but almost all, except perhaps the Turks and the Afghans and Iranis who got assimilated and were gradually absorbed in the Indian stream, south-east of the Hindukush and the Indus. The Mughal age was one long and comparatively recent period of the shared and common endeavour which made the evolution of a colourful, common, cosmopolitan culture possible. If the Pakistanis are proud of their Mugal past, how can they disclaim their 'Indian' links ? Not all the Mughal rulers were zealot muslims, out to convert the whole subcontinent to their own faith by sword ! In the same way, today, not all the muslims of Pakistan are anti Hindu or anti-Indian. Of course, the new generations on both sides of the border know very little of each other, and the older ones have not yet forgotten their own personal bitter memories. *B.H.*

The Book Fair

The decision (some say, it was belated, untimely and rather hurried and *ad hoc*) to hold the VIII World Book Fair resulted in a lot of heat and controversy, with a large and organised and more vocal group of publishers, distributors and importers taking up cudgels with the organisers, the National Book Trust. Ultimately good sense seems to have prevailed in response to gestures of compromise and accommogation shown by the official side. The Book Fair is on ! It brings in some excitement for the book-lovers and the reading public, if not a bonanza for the participant publishers and book traders or the organisers. But the argument that the Fair should have been postponed because of the drought in the country and the resources crunch was not tenable. Must natural and physical drought, (or floods and other calamities) lead to an intellectual or academic drought ! One knows that the big pubtishers and distributors are not very keen about such festivals and fairs, because they do not bring them lots of fruits. How can they, when such get-togethers are not 'Trade Fairs', so to say ? Who will come to the Fair in New Delhi ? Who are the buyers ? And how many ? Outside the limited academic and professional channels, the universities, research centres and the government organisations or their net-work libraries ? To assuage and win over the publishers, the Government of India / UGC have recently confirmed that funds (crores of rupees) would he available to these institutions. As far as the outside foreign world is concerned, it is an unequal exchange. We receive much more than we can offer to export. Yet, India does earn sizable foreign exchange through export of books and publications. The problems are well-known and have been discussed so often that they would not bear any repitition. The government, the academic world, the publishers and distributors, the writers and authors and above all members of the enightened reading public have to sit down and put their heads together to work out a practical policy of regenerating the culture of books, reading rooms and libraries.

IBC At Thirteen

As usual, in this anniversary number (IBC now enters its 13th year) we are featuring some articles and notes which touch upon matters of common concern for the publishers, book-sellers, authors and writers, as well as book-lovers. We had planned and announced this special number some time ago and invited contributions too. But the response has been rather slow and less warm. Perhaps, the contributors, including publishers, were not sure about our intention, even of our existence. We greet the participants of the Book Fair and the writers with this combined and special number of IBC. We wish them all a happy and fruit ful reading through 1988 !

This year, 1987, has been one of serious trouble and persistent struggle for the IBC, a struggle for survival. More than anything else, we have been let down, and badly, by some of the local printers. Just when we thought we were catching up and had almost managed to clear the old pending backlog, IBC suffered a series of set-backs. One

(Continued)

IBC AT THIRTEEN—*(Continued)*

printing firm after another betrayed our trust and upset the IBC schedule by delaying the printing work. May and June were two issues we had combined to suit the convenience of the (fairly large and well established) printers, who had promised the number in July. They finally completed the job at the end of December 1987. July issue fared no better; it could appear only at the end of November. For the August number, later combined with September, we approached a third press, one with a good reputation or at least a name and a high price tag. We were told, rather assured, that the issue would be ready by September end. Today we are half-way through January 1988, and there are no signs of the August – September number. We are now told that it should be ready by month end. We are not sure. October issue has just come out; while November and December issue are almost ready, delayed but likely to be out soon, perhaps on display at the Book Fair.

Here we are, a small fledgling team, having to cope with half-a-dozen issues of the of journal at different stages of editing and printing at about the same number of printing shops. Add to that scores of other odd jobs, including despatch and correspondence, and you have some measure of our plight. Then there has been the continuous need of funds and the money blocked, with the publishers turning cold and indifferent. Any-one with a little bit of imagination can visulaise what struggle it has been, with our limited editiorial, organisational and financial resources most of the time, this past one year ! Everything has been out of gear; and mishaps have been happening. Except for our determination and the encourating support of IBC lovers, all odds are against us.

We are indeed fortunate that in spite of every thing – delays, printers' devils, irregular despatches and what not – the regulars have not deserted us. There are about 500 and more scholars, writers, reviewers and institutions standing by and supporting the IBC. They make this cooperative participative venture possible. It is because of their good will and support, and our commitment to their interest, that we have not thrown up our hands in sheer exhaustion or despair.

x x x

The Book Fair Special has not come out in the shape or size as it should have. We hope to make good the defficiency by covering the display of world books at the Fair more extensively in some subsequent numbers. Perhaps some Delhi-based contributors and correspondents or visitors and participants would also oblige by sending us their reports or impressions and notes about books they may have found interesting ! *—Editors*

Honours & Awards

Republic Day Awards this year have brought official recognition and honours to quite a few renowned writers and academicians. Among others, the recpients include : Dr. Kuppalli Venkatappa (Literature – Kannada) and the late Mahadevi Verma (Literature – Hindi)—Padma Vibhushan.

Padma Bhushan : Sh. Bal Ram Nanda (Literature – English); S. Kartar Singh Duggal (Literature – Punjabi) Prof. Ram Prakash Bambah (Science – Mathematics).

Padma Shri : Mr. Ali Jawad Zaidi (Literature – Urdu) Dr. K. M. George (Literature & Education – English & Malayalam) Mr. Modaram Brahma (Literature – Bodo) Dr. Nissim Ezekiel (Literature – English) Dr. Vidya Niwas Misra (Literature–Sanskrit and Hindi).

So-me of these luminaries are known to us personally or they have been associated with this journal for quite some time. It is natural, therefore, that we should rejoice in their hour of recognition. We extend to them and to other recipients of the national awards our congratulations and sincerly hope that their fruitful association with this journal and through it with the large number of readers will continue for a long time. May their circle of friends and fans grow ! We invite each of them to contribute some-thing special to the IBC.

May we also suggest to the Government of India and the various State or UT Governments, our Universities and Library authorities to please ensure that *all the works* of these writers etc. find proper representation in on their library shleves. Also, their best writings should be translated into other Indian languages.

Elsewhere in this journal, we have mentioned the names of various writers in almost all the Indian languages who have recently won the annual Sahitya Akademi Awards. Our congnatulations to them also. May their fertile and rich minds and their pens continue to enrich the literatures of India !

—Editors

Rights and Duties of an Author & Relations with Publishers

—**K. S. Duggal**

(President, Punjab Academy of Letters, New Delhi)

Let me narrate a few incidents of my career as an author. I shall leave you to draw your own inferences.

The Debut

A little less than five decades ago when I started writing, there were no publishers as such in Punjabi. If there were any, I was not aware of them. Mohan Singh had published his collection of poems on his own.

So did Bhai Vir Singh and Dhani Ram Chatrik earlier. When the *MS* of my first collection of short stories had been read and blessed by an *ustad* like Sant Singh Sekhon, I fixed a press, purchased paper, read the proofs, got an artist friend to do the jacket design and produced the book in a matter of weeks. It was hailed as a landmark in Punjabi publishing. I entrusted its distribution to a bookseller. In about six months, he remitted enough money to launch my second collection of short stories. Then a collection of short plays, followed by another. Then a collection of poems. By the end of two years, I was the author of five extremely well produced books and was hailed as a significant new voice in Punjabi letters. In the bargain I was offered a coveted position in All India Radio.

In 1954 :

As against this, in 1954 when I was already one of the leading Punjabi writers, I wrote a full-length play entitled *Budham Sharnam Gachhami* after a great deal of research and discussions with eminent scholars like Ghulam Yazdani and others. A Hindi version of the play published soon there after earned glowing reviews. It was voted for a national award, which was held back, since it was found that the play was originally written in Punjabi. The play has since been published in Hindi for the third time, but its original in Punjabi is still languishing in my drawers. In the meanwhile, so many books on Punjabi drama have been written and so many people have done research on Punjabi theatre for their doctorates. They discuss my other dramatic works; but *Budham Sharnam Gachhami* which I consider to be my most outstanding play remains unpublished, unread, unappreciated in the language in which it was originally written !

A Novel :

One of my novels in Punjabi had been in the market for over a year and a half. The first edition had almost been sold out, when my publisher rang me up one afternoon to say that he had just finished reading the novel and that he had enjoyed every word of it. He thought he must ring up to thank me for allowing him to handle such an outstanding work. It left me stunned. I knew he had no reviewer to advise him on the MSS submitted to him for publication. I asked myself again and again, "But how did he accept it ? How did he decide in the first instance to publish it ?"

Royalty Receipts :

I have 22 collections of short stories, 6 novels, 6 full length plays, 5 collections of one-act plays, 2 collections of poems and 6 books of literary criticism in Punjabi. I have been writing continuously for the last about five decades. It has remained a keen longing with me all these years to receive from my Punjabi publishers royalty account on the due date along with my cheque. Everytime I have to ask for it. And I hate it. My royalties out of my Punjabi writings, over which I have sweated all my life, hardly ever aggregate more than a couple of thousand rupees. The only time I received a fat cheque of Rs. 20,000 was for a compilation that I did literally over a cup of tea. It so happened that it was prescribed as a textbook by the University of the Punjab, and I became entitled to the bonanza.

And that reminds me of an anthology of short stories approved by the Board of Studies in the Punjab for matriculation. Everyone felt that I was going to be a millionaire. This publisher paid me not a naya paisa after the initial sum of Rs. 3,000/-, when he had to obtain from me a couple of declarations as prescribed under the rules. Far from paying the royalty dues, he never acknowledged my letters. My self-respect as an author would have nothing to do with such a publisher. He cared less.

Be that as it may, there is a Punjabi saying ; all the fingers of the hand are not alike. I know of a publisher in Punjabi who is spotlessly clean. But an excellent printer also, he makes more than enough out of his press. He, therefore, finds publishing utterly unrewarding. He remains in the profession, may be because he cannot get out of it. He seems to publish books more to oblige authors. May be at times to satisfy his own aesthetic taste Not to make money—at least this is what he keeps on telling me. He has done a number of my books in Punjabi. But how can one inflict one-self on a

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publisher who finds little interest in the undertaking ? Everytime we meet, he starts narrating his tale of woe. The worst was when, a little while ago, he rang up to find out if I had space to spare in our attic or garage; he wished to store some of my unsold titles. How, can one complain about non-payment of royalty by such a publisher ?

Books Don't Sell

The crux of the matter is that books don't sell in spite of multiplication of schools, colleges and libraries and increased literacy in the country, And thereby hangs a tale !

Some time ago when a new government assumed charge in the Punjab, the Chief Minister sent his Special Assistant to discuss with me how best the Government could develop literary and artistic activity in the State. I said, the way the Punjab was progressing with highest per capita income etc. etc., it was imperative that the people should develop the reading habit and taste for fine arts. Otherwise, we would go the way of the Middle East. And one way of fostering the reading habit was to make bulk purchases of "healthy" literature centrally, and distribute it to the libraries all over the State.

"Excellent idea," said the Chief Minister's envoy, "but how to ensure that the Chief Minister is not influenced by politicians into purchasing trash ?" I had no solution for it.

Navyug, who are the outstanding publishers in Punjabi, tell me that for several years past, the Punjab Government has not purchased their publications worth a naya paisa. It is because, based in Delhi, they cannot cultivate the State Government staff concerned with making bulk purchases of books.

The Text-Books Culture

One other way of ensuring steady sales of books is getting them prescribed as textbooks by the University Board of Studies. I served in the Punjab from 1947 to 1951. I produced hardly a title during the course of these years, that was not prescribed as a textbook for one examination or another. At times it became embarrassing. From Matriculation to M. A., my books figured all over. After I left the Punjab, hardly do I ever find any of my works considered good enough by the University dons.

NBT Experience

During my tenure as Director, National Book Trust, India, some of us in the then Ministry of Education & Social Welfare felt that the only way to help Indian authors was to have a network of libraries which should be equipped with books purchased strictly on merit. To that end was instituted the Raja Rammohun Roy Library Foundation. The stipulation was that the Central Government would contribute Rs. 50 lakhs and a matching sum of Rs. 50 lakhs would come from each State. While the Centre parted with its share, as long as I was serving on the governing body of the Foundation, most of the States had yet to make up their mind about paying their share of contribution. The worst was, when the time for purchase of books came, it was decided to buy books published by the public sector outfits to enable them reduce their load of unsold stocks. It was, what I observed, the death of a song.

Reading Habit is Not There

However, the question remains, why must an author look for props ? An author writes for his readers and to his readers must he go for patronage. What is lacking in our country is the reading habit. Barring a couple of regions, all the reading an enlightened Indian adult does in his life is the school and college text-books. With all the prosperity consequent on the Green Revolution in the Punjab, a Punjabi household acquires carpets and curtains, air-conditioners and refrigerators but never cares for a bookshelf. A Punjabi middle class lady would spend the entire afternoon looking for a particular shade of an imported lipstick, but never, never buy a book. They would go to see movies any number of times a month, but never think of purchasing a paperback costing more or less an evening's cinema ticket.

Mutual Fans

Talking about cinema reminds me of Balraj Sahni. He was once visiting some-one in our neighbourhood. My young daughter came to know about it and rushed to the matinee star for his autograph. When Balraj learnt whose daughter she was, he took the child in his arms and said, "I am your father's fan and you are my fan !" And then they walked to our house. It was only then that the people in our neighbourhood probably came to know that I also wrote, besides being an important government official.

About Authors & Publishers

Author and publisher are the two wheels of a chariot. The chariot moves best if these two are in unison. An author without an enterprising pub-

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lisher is an image of frustration: publishing without the support of creative authors is an exercise in futility.

This is not to say that there have not been authors who have indulged in publishing, and publishers who have tried to do without authors.

The conditions in India, to my mind, should not be judged from a few authors in English who are in demand in the country and abroad, or a hand-ful of publishing houses that undertake publishing primarily in English. By and large, the state of affairs in the regional languages, including Hindi, is not quite happy. Exceptions there are, but they only prove the rule.

I am not so much bothered about a publisher trying to make the best of a bargain; every businessman has his business interest close to his heart. Premchand is said to have been exploited, the youngest of the young writers has his own tale of woe to tell.

What worries me is the casual way in which publishing is undertaken in our country, particularly in the Indian languages. There are no arrangements for assessing the *MSS*, whether they are solicited or unsolicited. What an author writes, more often than not, goes to the press in the raw condition, at the most with instructions about the format, typeface, etc. Nobody scouts new talent. No thought is given to promotional activity. The best a publisher does is to use his influence to get a book prescribed as a text-book, if it fits into the scheme of things or purchased in bulk by the government. The books are contracted with outright payment in lump-sum, depending upon the need of the author. If it is on a royalty basis, the author has to struggle continuously to get his dues.

Of late, a considerable volume of publishing is being done in the public sector. Organizations like the National Book Trust and the State Departments of Languages do remit payments more or less regularly, but their rates of payment are miserably low. The plea offered is that they wish to price their book as low as possible. In doing so, they succeed only in making the books *cheap*, since no really good author finds it worthwhile to offer them his work.

Despite the fact that our country has the equipment and the know-how of excellence in printing and has shown evidence of it, there are no uniform standards of production. Printing is indifferent; the get-up is clumsy. I am aware that there are honourable exceptions in every language, both in the public and private sectors. But generally, conditions require a great deal to be done.

Of Language Authors

The other side of the medal in respect of the language authors is in no way happy. The *MSS* submitted for publication are usually hand-written and shabby. No effort is made to get them typed. Spellings are not uniform. The facts are not verified. The size of the *MS* seldom conforms to stipulations. If the author were sent the proofs, he would sit over them for weeks on end. And there are well-known authors who have been found to have offered the same book to two publishers and received advance payment from both. In the case of solicited *MSS*, the author has, of course, the privilege to pay scant respect to the target date for submission of *MS*, etc.

Then the most exasperating practice of some authors is submitting the *MS* in instalments, holding up the press, sometimes with disastrous consequences. It is more true of the public sector authors who have the protection of the Establishment. They create no end of problems for the production staff. I remember, an eminent author made NBT purchase art paper worth several thousand rupees and it was discovered that the *MS* was yet to be completed; it needed material that was still lying in the museums abroad.

An author insisting on the picture of his mother appearing on the dedication page, his offering gratitude to a host of his relatives who were supposed to have helped in the preparation of the MS and such other vanities are part of the lot a publisher has to accommodate. An author is said to have urged his publisher to release his book on a particular date. When that was missed somehow, he made the publisher wait for several weeks for another auspicious date before the book could be sent out.

Author–Publisher Relationship

There is, indeed, an urgent need to pay attention to the author-publisher relationship. More so, because publishing in our country is bristling with possibilities. The increase in literacy and industrialisation are creating more demand for reading materials. Publishing in India, which has been growing vertically, must also expand horizontally. It must help stimulate creativity for the intellectual development of society, which is the only stable basis of continued growth.

Publisher and author complement each other and it is hard to imagine the existence of the one without the other. While the author provides the *MS*, the publisher contributes funds for its production and effort for its promotion. Mutual under-

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A Journey to England

Excerpts from My London Diary

G. S. Balarama Gupta

April (1987) was, for me, the 'kindest' month. I spent the whole of it in U. K., thanks to the British Council's Visitorship Programme.

My primary intention in undertaking this jonrney was to meet writers and critics—especially those who profess and practise Indian Writing in English, a subject which has possessed me for over two decades now. And, secondarily, to do whatever reading I could at the British Museum library.

The tone of my programme was well set even in Bombay.

A Happy Prelude

The very first person I wanted to meet in Bombay was Nissim (That's how Professor Nissim Ezekiel is referred to by those who are close to him). And I am glad, he was available ; he had just then returned from Hong Kong, He was generous in offering his advice—particularly of practical variety (for he knew it was may maiden London trip). "Don't take a taxi or bus to Victoria Station. That would be very expensive. You can't afford to spend all the money you have just on reaching London. So, go by underground train," he cautioned. Somehow I couldn't do that; but now I know he was right.

On the same evening (27th March), Dr. B. Raj Rao, a young poet-critic-teacher, took me to Poet's

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standing and respect for each other's roles will give us better books to enable publishing to contribute its mite in a developing society.

What A Publisher Should Do

A publisher must have proper arrangements for assessing *MSS*, both solicited and unsolicited. It can be done by talent on the staff or having panels of reviewers engaged on casual basis. The author on his part must understand the complexities of book production and should, as far as possible, assist in the process of publishing. There must be a written contract, preferably drawn in the language of the author, and the publisher must appreciate the expectations of the author in terms of monetary gain. Once the *MS* has been contracted, the book must be published within a reasonable time; unusual delay is frustrating. The publisher should avoid purchasing copyright on lump-sum payments for creative writing. The author should be paid royalty at least once a year. The author on his part should develop a sense of involvement and must maintain his interest in the publication by undertaking revision, etc., if called upon to do so at any stage. Distribution being the weakest link in Indian publishing, the publisher must understand that his main job begins after the book arrives from the printers.

The publisher must take the author into confidence and the author must appreciate the difficult job of a publisher in the conditions obtaining in India. The author must remember that the *MS* he is preparing has to be produced in book-form and the publisher must carry the author with him. The phenomenal success of *Freedom at Midnight* some time ago shows what a good author-publisher team can achieve. They swim or sink together.

An Author's Job . . .

In short, an author's job is to prepare the *MS* as best as he can, give it a proper shape (duly typed with illustrations etc.) and submit it to the publisher, preferably in duplicate. The publisher's job is to get the *MS* assessed expeditiously and, if found acceptable, allot it to press as per schedule of printing. The author must read proofs promptly if called upon to do so, and as far as possible keep himself interested in the various stages of book production. However, if the publisher wishes to take the entire responsibility on his own shoulders, the author may not unnecessarily interfere in the process of printing etc.

The publisher must enter into a proper contract with the author and ensure that the author is paid his royalty dues as per the agreement. The author, in return, must continue to be involved in the publication and as far as possible help in its promotion.

After the first edition is sold out, the publisher should bring out the second edition after a reasonable lapse of time. In case, it is not intended to bring out a subsequent edition, the author must be informed in good time and the copyright reverts to him.

However, if the publisher wishes to go in for the second edition, it is in author's interest to revise the book and if need be, bring it up-to-date.

In case, the publisher wishes to remainder a book, the author must be told about it and he should have the first claim on purchasing the copies.

Giving a book for publisher is like marrying one's daughter in a family. As far as possible, effort should be made to keep the relations cordial It is in everybody's interest.

A JOURNEY TO ENGLAND —*(Continued)*

Circle, where some two dozen poets — very young as well as very old – read out their poems, all fresh from the oven, in what I would describe as a formal-informal atmosphere. This was followed by some discussion. Among others I could meet here was Dr. H. B. Kulkarni who had sometime ago returned from U. S. A., where he had worked as a professor of English and also published some of his poems. It was indeed a delightful evening, something like a prelude to what I was planning to do in U. K.

In London

It was 11.30 a.m. on 30 March when I reached Heathrow airport. Spring had yet to set in and so it was rather chilly. I took a bus to Victoria station where at the British Council counter, a courier was waiting for me. He cheered me up with his warm greetings and drove me to the Indian YMCA at Fitzroy Square.

That evening I was visited by Dr. and Mrs. Klaus Stuckert (one of the sweetest couples I have ever met) from Switzerland. My conversation with Stuckert related mainly to the special number of JIWE (Journal of Indian Writing in English) he is guest-editing for me on English literatures produced in Sri Lanka, Bangla Desh, and Pakisran.

On 31st March, a guide come to YMCA and took me to the British Council office at 10, Spring Gardens. It was my first meeting with Mrs. Barbara Ford, my Programme Organiser. I didn't need much time to realise that I was in safe hands – so sympathetic, so understanding, and, I must add, so very efficient. She gave me my Programme Sheet – with every conceivable detail I might need well-typed out.

At The Commonwealth Institute

It was All Fools' Day all right, but in retrospect I see that I did one of the wisest possible things that day. I went to the Commonwealth Institute at Kensington High Street and met Ronald and Kerry.

As I had been advised by some of my friends like Dr. Shyamala Narayan, I was eager to meet Ronald Warwick, the Chief Librarian there. I did it. You have to meet Ronald but once to believe me : he is so sweet and so knowledgeable, and yet so unassuming and unassertive. More than anything else, he is a great librarian. A mere guess ? No ! When I mentioned a few critical works of which he seemed to be unaware, he said (in his characteristically slow manner) : "It irritates me whenever I find that an important book has escaped my notice." Great, indeed ! Not that he is all that ignorant about books. In fact, as he went on talking, I had to make fast mental notes of several important books which I had missed in my own area – a very important bibliographical work on Tagore, for instance.

Let me mention another incident, if only to confirm that I am not wrong in estimating the vast abilities of Ronald as a librarian. I was struggling to help Rupinder, a Patiala friend who is researching in Indian Writing in English, with a copy of Atia Hosain's *Sunlight on a Broken Column*. I just mentioned this to Ronald. "Well, I think we have a copy of it and I can show it to you," he said, and led me straight to the shelf concerned, and with absolutely no effort, pulled out that bulky volume, and passed it on to me. So . . . he knows his books just as well as he knows the palm of his hand. Amazing !

I could perhaps write an independent article on my visits to Ronald alone (yes, fortunately I could visit him more than once), but resist the temptation at the moment. In brief, we discussed several points regarding Commonwealth Literature in general and Indian Writing in English in particular, the need for establishing an exclusive Centre for research in Indian Writing in English (this idea I am happy to mention, is taking a concrete shape at American College, Madurai, under the enthusiastic stewardship of Professor Paul L. Love), book reviewing, periodical literature, bibliographical aids, the possibility of Ronald's guest-editing a special number of JIWE, and so on and so forth.

Along with Ronald, I had the pleasure of meeting Kerry too (again, more than once). Ms. Kerry Rankine is the Prize Administrator of British Airways Commonwealth Poetry Prize. A mercurial character, she is an example of efficiency coupled with quickness and alertness. Unlike Ronald, Kerry spoke fast–in fact so alarmingly fast, that in the beginning I had considerable difficulty in following her. I gathered courage and told her so, though I feared she might mistake me. But no. She didn't. On the contrary, she said to my relief, "Yes, everyone tells me I am fast in my speech. I shall try and be slow." She did try, and was largely, if not entirely, successful too. She had understood my problem and she wanted to be helpful. Thereafter, I could carry on comprehensible conversation with her. And most of it related to the modalities I was instructed to follow as a Regional Chairman of the British Airways Commonwealth Poetry Prize, 1987. She was so nice as to present me with a couple of books, which happened to be entries of previous years.

When I asked her to pose for a photograph, she was quick to flash a sweet smile and say 'yes'. She was equally quick to add, "Wait a minute, please. I shall hold this in my hands." That 'this'

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A JOURNEY TO ENGLAND- . . . --*(Continued)*

was the colourful pamphlet relating to the Prize. I value this photograph highly : sweetly Kerry hugging with both hands to her bosom the colourful pamphlet. That is a clear indication of the total identification she has been able to establish between herself and her profession. This gesture of hers struck me so much that I couln't help being a little mischivous and tell her : "Well, you deserve an immediate promotion." Her reaction was a smile again, characteristically sweet Kerrian smile.

On to Combridge : A Visit to Dr. Jack Lindsay

It was 2 a.m. on 2nd April, when dear Tom (Mr. Thomas, a very efficient British Council guide who, incidentally, spoke nostalgically about India where he was born) came to YMCA and took me to Liverpool station and saw me off. The journey by British rail to Cambridge was both comfortable and exciting. I had glimpses of the lovely British country-side, so lovingly celebrated by the Romantics. I was received by Mrs. Jane Donaldson (a very sweet lady attached to the Cambridge branch of the British Council). She drove me to Dr. Jack Lindsay's house, introduced me to him, and left.

Dear old Jack . . . Though quite ripe in age (He is 87), he looked alert and cheerful. Childlike innocence was writ large on his face. All that I knew about this celebrity was that he was the first person to write a little book on Mulk Raj Anand. I gave him a copy of my own book on Anand and also a copy of JIWE's special number or Ezekiel. I could see he was happy. He kept on remembering Mulk and the 1930's. Then he showed me a big painting which had been done by his father.

I sought, and readily got, his permission to have a look at the bookshelves in his drawing room. What awaited me was a stunning sight. I glanced from left to right, right to left, and then from top to bottom, and at last from bottom to top. The spine of almost every volume here bore the name of Jack Lindsay ! It wasn't easy to trust my eyes. In utter amazement, I turned to Jack who now stood silently behind me, and asked : "What . . ,. what do I see here ?"

With no trace whatever of any vanity. he came a little closer to me and said almost in a whisper, "I've written some four hundred books," and smiled. My mind was in a dazed state. With hands which almost trembled, I took out a few books at random, read the titles, and kept them back. Several books on Roman history, historical giant , . .

Even as I was still reeling under this shock of discovery, Mrs. Jack Lindsay a charming lady, sailed in with a tray of cakes and coffee. While sipping coffee, I addressed her : "Madam, your husband tells me, he has written four hundred books. Isn't that marvellous ?"

"He wants to write more; it's a pity he can't write much these days" she answered.

"How many more books does he want to write ?" I wondered secretly. "Madam," I continued, "You will perhaps be surprised, but it is true that we have amidst us professors who haven't *read* four hundred books !" A smile was all the reaction I got. But my point—isn't it worth pondering over ?

When the time to part came, Dr. Jack Lindsay presented me with a copy of one of his books–*Three Letters to Nikolai Tikhnoo* (Fore Publications Ltd., London, 1950), a slender but neatly printed volume of poems. I requested him to autograph it, and he did it readily.

Around the University Town

Jane came and drove me to a cafe close to the British Council office and we lunched together.

Then came Mrs. Kitty Rolletson. A. M. A. (Cantab) in History, she is a professional guide. She showed me a few places around.

First we went to Magdalene College, where the diarist Pepys had been a student. Then came St. John's College where you have the Bridge of Sighs. Then we went to Trinity College, perhaps the biggest in Cambridge. Here we saw the imposing statues of several luminaries : Bacon, Tennyson Russell Macaulay, etc. And then we saw the apple tree associated with Newton. Lastly, King's College where E. M. Forster had studied. And Rupert Brooke. Also Keynes, the famous economist. On our way, I was shown the river Cam. A little disappointing sight for an Indian. It is so small !

London : A Museum & A Gallery

I made my first trip to the British Museum on the next day. That fantastic library is circular in shape inside. Stacks and stacks of books all around — almost kissing the ceiling. And hundreds of readers. I couldn't, of course, see the entire museum or the library in one day. But then I visited the place again and again. Yet, I know I have seen only parts of it.

On 6th April, I visited Tate Gallery. There I met Mr. Krzysztof Z. Cieszkowski (what a complex name for a simple man !), the curator. Our conversation centred mainly round Mulk Raj Anand

A JOURNEY TO ENGLAND . . .—*(Continued)*

and his *Marg*. There are many Anands. One of them is Anand, the art critic. In spite of the fact that we have over half-dozen full-length studies of Anand the fictionist, I haven't seen even a brief write-up on his contribution to art criticism. So, I requested him to do a piece for JIWE. I was glad he agreed.

Other Meetings & Visits

On the next day I met Prabhu – that is, Mr. Prabhu Guptara whom I knew till then only through letters (smetime ago he guest-edited a special number of JIWE), at the British Council office. He told me he had lived in Britain for some seven years. He spoke his English embarassingly fast (like Kerry ?). Notwithstanding my discomfiture, I could see that it wasn't a pose at all. He insisted on buying some snacks and coffee for me. Good, for we could chat for a little while longer. I gave him a copy of my recent publication, *Studies in Indian Fiction in English*. I was also glad that he introduced me to Dr. H. Harvey Wood, Head of the British Council's Literature Unit.

My appointment with Mr. Farooque Dhondy of Channel IV Television was on 8th April. I was there at 10.20 a.m. But the receptionist at the counter told me that Mr. Dhondy was busy and could see me only at 10.30, the time of my appointment. So, that's that. Even ten minutes mattered here ! During our conversation, he mentioned Adil Jussawalla with admiration. It's Adil who started Clearing House (a publishing house in Bombay) and managed it all alone. So, he wasn't surprised that I manage JIWE single-handed. Farooque agreed to review books for JIWE, at least occasionally. He also agreed to answer my questionnaire relating to Indian Writing in English. Tall and impressive-looking, he spoke in a tone which was a mixture of sweetness and majesty. And all the while he seemed to be irresistibly eager to get along with his work. These people in Britain – all those I met, I mean – appeared to be so keenly duty-conscious. A trait worthy of emulation indeed !

The same evening Ms. Havovi Anklesaria (a young lady who guest-edited JIWE's Ezekiel special number so efficiently, and who is now pursuing her doctoral studies in Cambridge) met me at YMCA. We had long nice chat together. Though she was herself leading by no means a luxurious life, as I learnt from a common friend, she offered to be of help to me. Magnanimous, isn't it ?

Then came my visit to Dr. Alastair Niven (quite a familiar name in Indian academic circles). My main interest was in securing the letters exchanged between him and Anand (on whom he has written an excellent book) for publication in JIWE. He was sympathetic to my request. I hope this project will come through. And he also agreed to consider the possibility of guest-editing a special num- of JIWE – may be on "Indian Writing in English in Britain". He would also speak to Dr. Alan Maley for possihle assistance from the British Council. Quite a thrilling proposition for me !

Birmingham

My next important trip was to Birmingham on 14th April. I was received at the ticket barrier of Birmingham New Street railway station by Mr. McHugh. He took me straight to the local Art Gallery. We lunched together and discussed, among other things, a composite course in Indian Literature, Anglo-Indian Literature, and also Indian Classics – both ancient and modern – in English translation. I was under the vain impression that it was all my own original idea; but then, I discovered that Mr. McHugh was already practising it with his own students, even if it were in a rather elementary fashion. He showed me a mimiographed copy of his syllabus, It was entitled, "An Introduction to Indo-British and South-Asian Literature for Secondary Schools." So, that was for school-going children, and that explains why it appeared somewhat elementary. The idea was, however, there – very much my friend's. With a few additions and deletions, one could develop an excellent course for our Indian post-graduate students.

Oxford & Startford-upon-Avon

On 19th April, I passed through Oxford and visited Stratford-upon-Avon (thanks to the Woodwals, as Indian family settled in Britain, who were immensely helpful to me in many ways all through my stay). The place appeared to be intrinsically serene, though just then it buzzed with activity because of visitors. For a student of literature, a visit to Shakespeare's birth-place is an academic pilgrimage. Too deep for words !

On 22nd April, Mrs. Connie Hayball visited me at YMCA. She has a fascinating interest in both Indo-Anglian and Anglo-Indian literatures, She agreed to do an article on *Pleasure City* by Kamla Markandaya (whom I am sorry I couldn't meet, just as I missed meeting Anita Desai).

Leeds & Liecester

On 24th April, I journeyed to Leeds where, fortunately for me, I could meet Professor William

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A JOURNEY TO ENGLAND . . .—*(Continued)*

Walsh as well as Professor Arthur Ravenscroft (and how fondly they remembered Professor C. D. Narasimhaiah and the late Mr. Sanjay !). Though retired from university service (Walsh as acting Vice-Chancellor and Arthur as Professor of English), they didn't at all give me the impression that they had retired from their work. In fact, they are still very active academically. Professor Walsh is engaged in writing a history of Indian writing in English. And Professor Ravenscroft is busy writing several articles and reviews. I wonder if this is not in glaring contrast to many of our own professors (many, not all, fortunately) who manage to retire without ever being active.

Now, some professors are made that way. Practically they never retire. I am easily reminded of Dr. M. K. Naik who retired recently as Professor of English from Karnataka University, Dharwad. He is now busy writing a history of Anglo-Indian literature (apart from doing frequent articles and reviews) ; and Professor C. D. Narasimhaiah who seems to have started the second phase of his service with the establishment of his *Dhavanyaloka*" which is doing better work than many P.G. Departments of English in this country ; and also Dr. K. R. Srinivasa Iyenger who, despite his ripe age and failing eyesight, continues to do critical as well as creative writing (besides encouraging budding writers and scholars), I would call them paradigms of genuine professors, worthy of admiration as well as emulation.

On 26th April, I went to Leicester with the sole purpose of meeting an old friend of the epistolary variety, Mr. B. O. Vyas. He is a well known author in Gujarati. He has written some good books in English also, and deserves to be known more widely than he is now. We had a fine lunch and an equally fine chat together.

The Last Encounter

My last encounter was with Dr. John Thieme of North London Polytechnic. That was on 27th April. He had his class and so I had to wait for nearly an hour. But waiting there was not much of a problem. The happy sight of young students – lovely young boys and girls – strutting about, talking to their friends, or holding discussions with their teachers, was so heart-warming that I didn't notice the passage of time at all. Then arrived John with whom I fell in love almost instantaneously. So gentle, so modest, and so graceful – all this in spite of his enormous scholarship. I discovered during the course of our conversation that Naipaul is one of his favourite authors. And we discussed Raja Rao too. John promised to do an article on him for JIWE. Then we discussed the desirability and possibility of his visit to India. Yes, such scholars should have enough opportunities to visit our universities. That would be a positive gain to us and some sort of change for them from their rigorous routine.

x x x

My brief sojourn in Britan was to end soon and so I wanted to make my last trip to the British Council office and thank that marvellous lady, Mrs. Barbara Ford, who had fixed all my appointments so meticulously and met all my needs so efficiently. I wanted to surprise her and so went to meet her without an appointment. I waited and waited. It was by now lunch time, but I didn't care. I went on waiting. I thought my lunch did not matter. I must thank dear Barbara. But it was not to be. Then it struck me that I should have fixed an appointment before trying to meet her. Barabara is supposed to help several visitors like me. She was not available. I wrote a brief note and left it at the reception counter, and left – back to YMCA. Hope she got it.

x x x

Soon after I had left Indian shores, I had been feeling some-what homesick. This feeling vaguely persisted for a week or so. But once I got used to my new environment, this feeling waned away. Strangely enough as the day of my return journey approached, a sort of dejection started overwhelming me. I was now sad I had to leave Bsitain ! But the inherent nature of all good things in life is that they are short-lived. A reconciliation was inevitable. So, I left London (with Professor Babaiah who was my delightful companion all though my stay) on 31st April, and reached Bombay the same night at 11 30. And I was back in Gulbarga on 3rd May.

Fitzroy Square, Great Russell Street, Warren Street, Euston, Piccadilly, Kensington High Street, Spring Gardens, Leeds, Leicester, Cambridge, Tottenham Court Road . . . the pictures of all these places recur in my dreams and haunt my memory. That's how I re-live my glorious British experiences : and for all this, I need neither a passport nor a visa !

Dr. G. S. Balarama Gupta is Head of the Department of English, Gulbarga University, Gulbarga.

Do You Have

A Journey to Remember ? Or an Experience to Share ? Why not share these with the readers of this journal ?

Rural Development in Bangladesh

A Review of Literature by Ashrafuddin Ahmed

Associate Professor Deptt. of Public Administration, University of Chittagong, Bangladesh

Rural devolopment in Bangladesh has been the subject-matter of quite a large number of studies during the last 25 years, but very few of these have dealt directly with the issue of administrative decentralization in relation to rural development. This may be due to the fact that administrative decentralization for rural development has been introduced in the country not very long ago (in 1983).

BEFORE LIBERATION

Of the studies published before the liberation of Bangladesh, Tepper, Rashiduzzaman, Rahman, Bertocci and Raper deserve mention. *Tepper's* work[1] (1966) offers useful information on the history of the evolution of rural development administration in the then East Pakistan. In discussing the efforts at changing administration, he observed that for the sake of effective implementation of rural development projects. whatever changes were introduced were more in "nomenclature than in substance" (p. 128). *Rashiduzzaman's* study[2] (1966) focuses on politics in local councils in the then East Pakistan. He also discusses the pattern of administration obtainable at the *thana* level during that time and ascribes that development projects suffer because of the distance between the local leaders and the governments' field administration. *Rahman's* study[3] (1962) is, by far, a more relevant work for those interested in looking at the inter-relationship between rural development and local level administration during the Ayub regime. However, the study focuses on 'Basic Democracies' system and mentions people's active participation in planning and management only in passing. A much discussed anthropological study by *Bertocci*[4] (1970) highlights the failure of rural development programmes to bring about any meaningful cultural, economic and ecological changes in the life of the villagers. Though he touches upon the inadequacies of the institutional and administrative arrangements in rural development, he has failed to sharply focus on the nature of the interrelationship between rural public administration and rural development. *Raper*[5] (1970), on the other hand, provides enough information on the working mechanism of the compoents of the 'Comilla' model of rural development. Though he does not specifically deal with decentralization, his work provides useful insight into the participation and local level planning requirements of rural developemnt administration.

AFTER INDEPENDENCE

Of the studies published after independence, *Abedin's* study[6] (1973) has some relevance for both rural administration and development. However, he took the district and sub-division levels of field administration as his units of study, and did not give attention to the *thana* (presently known as as *upazila*) which became the centre of rural development administration since 1960s. *Dumont's* impressionistic tour notes (1973) offer thoughtful insight into the problems and prospects of rural development in Bangladesh, though it does not contain any realistic analysis of decentralized planning and management. Of course, his suggestion on coordination of supplies and services for rural development at the sub-national levels by involving the locally organized cooperatives deserve serious attention. *Khan and Latif's*[8] work (1973) offers an excellent description of the government initiated rural rural development programme, but does not throw much light on the necessity of decentralizing decision-making at the grass-root levels for effective rural development. *Hartmann and Boyce*[9] (1979), on the basis of intimate information collected through two years and nine months of stay in a village in Bangladesh concluded that with the resources available in Bangladesh and the zeal of Bangladesh farmers improving for their socio-economic conditions, the nation could easily become a food-surplus country, provided that foreign aid is channelised through proper governmental policies. They are of the view that in the absence of healthy growth of institutions at the local levels, the existing policies of the government and international donor agencies in respect of aided rural development programmes only help to widen the gap between the rich and the poor. *Arora*[10] in his article (1980) speaks about the need for a new public administration attuned to the goals of securing people's welfare. He is of the view that people are to be helped so that they can realize their own potentials by participating in decision-making process of development administration. Public administration, he opines, can assume the role of development administration only through people's participation. Responsive bureaucracy ensured through participation can become a means for people's welfare. *Montgomery*[11] (1980), almost in the same vintage, unveils the futility of administering the poor with new and new programmes. He suggests critical changes in the public administration system of developing countries and advocates effective decentralization with strong political backing as essential for rural development. *Ray*[12] (1981) while analysing the features of administative reorganization efforts in Bangladesh during 1972-80, attempts to unveil their impact on rural develop-

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RURAL DEVELOPMENT IN BANGLADESH : A REVIEW OF LITERATURE . . .*(Continued)*

ment and concludes that in the absence of serious ideological committments of the regimes in power during the period of societal restructuring, these reorganizations only led to enhancement of inter- and intra-cadre conflicts in bureaucracy. Hence, these efforts have been a poor substitute of a bureaucracy based on colonial tradition of super elitism.

SOME RECENT WORKS

The book, '*Administrative Reform : Theoretical Perspective*' (Khan, ed. 1981)[13] contains a total of five articles. The theme is reflected in the title of the book. The articles would be of use as materials for theoretical explication of the issues of administrative reform, decentralization, institutionalization of bureaucracy, relationship between development administration and reform etc. There is a good account of the history of various efforts at administrative reforms dating back from British days till Zia's regime in Bangladesh. *Khan and Zafarullah*.in theire work,[14] (1981) have presented a number of articles by academicians and practitioners in their attempt to identify the major trends and problems of rural development in Banladesh. Some of the articles (such as the ones by Faizullah and Ahmed) provide theoretical perspective to the study of rural development in Bangladesh situation. The rest seven papers are on specific problem areas of rural development such as family planning, self-reliant development, land reform, health, etc. The book offers an excellent narrative with analysis of the dominant trends and major problems in rural development in Bangladesh from 1950 to 1980.

On the other hand, *Shaukat Ali*.[15] in his 'Field Administration and Rural Development' (1982) has tried to reveal a fundamental paradox of rural development administration in the context of Bangladesh. The paradox lies in the fact that rural development needs a reconciliation between government initiative through dedicated bureaucracy and people's participation. Bureaucratic intervention, he argues, presupposeses centralized planning and decision-making, while people's participation calls for transfer of authority at the local levels and in locally administered tiers of administration. For making rural development effective in Bangladesh, the solutions seem to lie in partnership programmes in which people-oriented bureaucracy and people's representatives collaborate in planning and decision-making. Though the focus of Ali's study is on the role of district collectors (deputy commissioners) in rural development and, hence his universe limited to 'districts, yet the study may serve as excellent source material for understanding the role of public bureaucracy in rural development of Bangladesh.

Jayanta Kumar Ray (1983)[16] has made an endeavour to acquaint the readers with the forces that could make rural development efforts through the institutional mechanism of cooperatives a success in Bangladesh. His study on the 'Deeder cooperative society' in Comilla offers an intensive analysis using voluminous records and documents of the society accumulated over the last 22 years of its existence. The study provides useful insight into the question of how effective leadership and people's participation could make rural development efforts a success. It also shows that when people are well organized for rural development, the local administration finds it difficult to stay away from attending to their needs of supplies and services.

'Decentralization and People's Participation in Bangladesh' *(Shaikh Maqsood Ali*, et al. 1983)[17] discusses the history of public administration for rural development in Bangladesh. This work, to the best of our knowledge, is the only book on the introduction of administrative decentralization in Bangladesh (in 1983) that has attempted to trace the process of decentralization in a comprehensive way. Making a strong plea for the replacement of a '*tadbir*-based' administration by a people-oriented decentralization, the book examines the reports of various committees constituted by the government for framing policies and implementing the programme. Mainly a content-analysis type, the book concentrates more on the discussion of government envisaged programme objectives, implementation procedures than on examining the possible impacts of decentralized administration for rural development.

'*The Works of Akhter Hameed Khan*' (in three volumes)[18] brought out by the Bangladesh Academy for Rural Development (1983) contains a wealth of information on rural development in Bangladesh since the British period. These volumes are made up of collected articles of the pioneer and founder of the famous 'Comilla model' of rural development. All the components of the rural development programme by the government of Bangladesh have been discussed in the context of historical, philosophical, socio-economic and political settings. The works are bound to be of immense use to all researchers and practitioners of rural development in Bangladesh as well as in other other countries.

Decentralization, Local Government Institutions and Resource Mobilisation' (1985)[19] is another very useful book published by the Bangladesh Academy for Rural Development, Comilla. The book is the outcome of an international seminar held at BARD on the some theme as the title of the book. It contains a total of fourteen articles and a fairly comprehensive introduction by the

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RURAL DEVELOPMENT IN BANGLADESH : A REVIEW OF LITERATURE . . .(*Continued*)

editor (*Hasrat Abdul Hye*). As the title suggests, the emphasis is on current issues and problems of decentralization, local government institutions and resource mobilization. The key-note papers (five in number) by Diana Conyers, Norman Uphoff, Harry W. Blair, Abhijit Dutta and Larry Schoreder provide the critical introduction to and analytical framework for the field of public administration in general participatory planning and rural development in particular. The set of articles designated as country papers discuss the experiences of five developing countries (Bangladesh, India, Nepal, The Phillipines and Sri Lanka) on the three problems areas mentioned earlier. These discussions cover the socio - political settings as well as management aspects of the programmes in these areas. There are five papers on Bangladesh (by Ali and Ali, Khan, Reza, Faizullah and Asaduzzaman) on such related themes as administrative decentralization process in Bangladesh, evolution of rural development programmes, critical appraisal of local government institutions and resource mobilization efforts. Most of these papers are descriptive in the sense that they show more inclination in discussing the processes than on analysing or examining the impact or likely outcomes in the future. Nevertheless, this book offers an excellent conglomeration of ideas on the issues of dentralization, local government institutions and resource mobilization both from macro regional and micro national perspectives.

Huque[20] has endeavoured to reveal the political nature of local government reforms undertaken in Bangladesh. He, however, has limited his study to Zia's regime in Bangladesh, i. e. only to '*Swanirvar Gram Sarkar*' programme. He is of the view that "The formation of a new political party and the necessity of extending it to the grass roots increased the desire of the people to participate in local affairs, and the realization of the importance of initiating and completing rural development programmes at the lowest level made the government aware of the need for local government institutions based in the villages" (p-204). However, this did not "result in significant improvements." he observes. This was so primarily because, far from being meeting the stated objectives of rural development (i. e. providing better life to the majority of villagers), these reforms only benefitted the rich farmers Resultantly, Huque observes, the objectives of the programmes were neglected and the villagers lost faith in them" (p-210). It will be interesting to see whether the administrative decentralization programme of Ershad regime heads for meeting a similar propect as that of Zia's 'Swanirvar Gram Sarkar'. Both the programmes it may be pointed out, were initiations from military regimes with rural development as the carrot used for earning political legitimacy and effecting national development.

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4. Peter Bertocci, *Elussive Villages : Social Structure and Community Organization in Rural East Pakistan* (Unpublished Ph. D. Dissertation, Michigan State University, 1970)
5. A. F. Raper, *Rural Development in Action : The Comprehensive Experiment at Comilla, East Pakistan* (Ithaca : Cornell University Press, 1970)
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9. Betsy Hartmann and James Boyce, *Needless Hunger—Voices from a Bangladesh Village* (Institute of Food and Development Policy, California, 1979)
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11. John D. Montgomery, "Administering the Poor : Or, If we can't help Rich Dictators, What can we do for the Poor", *Public Administration Review*, Vol. 40, No. 5, Washington, September-October, 1980.
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14. Mohammed Mohabbat Khan and Habid M. Zafarullah, (eds.), *Rural Development in Bangladesh*, Centre for Administrative Studies, Dhaka, 1981.
15. A. M. M. Shaukat Ali, *Field Administration and Rural Development in Bangladesh*, Centre for Social Studies, Dhaka, 1982.
16. Jayanta Kumar Ray, *Organizing Villagers for Self-reliance—A Study of Deeder in Bangladesh*, BARD, Comilla, 1982.
17. Sheikh Maqsood Ali. et. al., *Decentralization and People's Participation in Bangladesh*, NIPA, Dhaka, 1983.
18. *The Works of Akhter Hameed Khan*, Vol. I, II, III, BARD, Comilla, 1983.
19. Hasrat Abdul Hye (ed.), *Decentralization, Local Government Institutions and Resource Mobilization*, BARD, Comilla, 1983.
20. Ahmed S. Huque, "The Politics of Local Government Reform in Bangladesh", *Pnblic Administration and Development*, RIPA, London, Vol. 5, No. 3, July-September, 1985.

Ethnic Conflicts In South Asia

A SEMINAR in the Wisconsin State University —**Report by Asghar Ali Engineer**

I had a long-standing invitation from an **Indian Human Rights Activist Group** to visit America and deliver talks among various groups as well as universities on communal conflicts and human rights situation in India. Initiative to arrange these talks was taken among others by Vinod Mubayi, an energy scientist, and Waheed Mukaddam, a chemical engineer, both of whom are quite active on human rights front in the US. My talks on Communal Conflict in South Asia—and in some cases on Islam—were arranged in 16 universities in the USA and Canada. I spoke at the State Universities of New York at Stonybrook and Albany, MIT-Harvard in Cambridge (Boston), RPI (Rensselaer Polytechnique Institute) in Troy, Cornell University, Ithaca. Queen's University, Kensington (Canada), MacGill University, Toronto and York University in Toronto, MacMaster University (Hamilton), University of Chicago, Stanford University, California, University of California, Berkeley, University of South California, Los Angeles and some other universities.

This shows that in the US and Canada there is a great deal of interest in ethnic and communal conflicts among South Asians. These talks with some exceptions were held in the South Asia Departments of these Universities, which have a large number of Indian, Pakistani, Bangladeshi and Sri Lankan students. My talks were mostly attended by the students and staff members belonging to these countries. A few Americans and Canadians too showed keen interest, specially those who are working on South Asia.

In Chicago too, an Indian group **'Alert India'** is quite active. Dr. Bindu Desai and Dr. Minal Mamdani play leading role in this group. They too are mainly concerned with the human rights situation and communal problem in India. A large number of Indians in Chicago are also keenly interested in these problems. They have set up an **Aid India Club** and raise funds annually to help the weakest in India by taking up some projects. Dr. Harindra Lamba presides over it.

I also met some Pakistani writers, intellectuals and teachers who show great interest in Indian democracy and secularism in view of fundamentalist regime in their own country. Dr. Aijaz Ahmad and Feroz Ahmed are among them. Prof. Aijaz, who teaches English and political sociology in Ruthgads, New Jersey, arranged my talk at Ruthgads in the department of political science. It turned out to be an interesting debate on Islam, with special reference to Iran. Quite a few Iranis on the staff, some of them Marxists, participated in the debate.

Dr. Daya Varma, who teaches at McGill, Mr. Deepak Kapur, Mr. Nazir Singh, a library scientist, Mr. Khurshid Ahmad, a computer scientist, Hamilton, and Balaji, a computer scientist, Los Angeles, are also very sincerely committed to the cause of human rights in India and are quite active on this front. All of them took keen interest in arranging my visits to these respective towns.

CONFERENCE ON CAUSES OF COMMUNAL CONFLICTS

My visit to the US was timed with the **South Asia Conference** in the Wisconsin State University at Madison. I was invited to deliver a keynote address on the Causes of Communal Conflict in a sub-conference on Political Processes in South Asia convened by Dr. Shashi Pandey who teaches there. The Conference of South Asia is an annual event in this university, and is attended by number of South Asia specialists from all over American universities. This was the 16th Annual Conference held from 6 to 8 November 1987. During the conference, which is a big event, meetings are also held by the Committee on South Asian Libraries & Documentation, the Society for South Indian Studies and the Committee for South Asian Women etc, The South Asia experts go to the meetings of their choice, many of which are held concurrently.

The sub-conference or mini-conference on "Political Processes in South Asia" attracted many scholars interested in contemporary developments in this region, both socio-economic as well as political. Among them were Prof. Hamza Alvi (who is a visiting professor at Denver University currently); Ayesha Jalal, author of an interesting book on Jinnah : *The Sole Spokesman*, Eleanor Zelliot who has done some pioneering work on *Dalit* literature in Maharashtra; Barbara Joshi, another expert on Dalit literature; Prof. Sanjiv Barua; Professors McCarthy and Shelly, teaching rural sociology in Cornell University, Ithaca; Dr. Shashi Pandey, convenor of this conference; Dr. Ashok Bhargava, Dr. Vasant Kaivar; Syed Bashir Husain of Pakistan; and Gyan Bhattacharya from University of Illinois; Dr. Umer Memon, University of Wisconsin and many others.

SOCIO - ECONOMIC & POLITICAL CAUSES

To begin with, I delivered my key-note address on the Causes of Communal Conflict in India. I pointed out that the fundamental causes are socio-economic and political in nature, religion or ethnicity being only instrumental. Socio-economic developments and democratic political processes induce ever-increasing communal, caste and ethnic consci-

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ousness among the people. The capitalist development being highly uneven, as far as the distribution of its fruits is concerned, sharpens the conflict between different castes and communities unevenly benefiting from this development. Those who grab more try to retain their privileged position, and those who get much less than they deserve organise themselves to demand their just share and thus conflict between them breaks out.

AND PRIMORDIAL IDENTITIES

I also pointed out that in the developing Third World countries, the sense of primordial identities (caste, communal or ethnic) due to their strong emotional appeal, prevails upon class identities. It is more so as the elite of these castes and communities, with or without the collaboration of the ruling classes, find it much easier to use 'primordial' identities in this conflict due to their high emotional potential, and also due to their eagerness to preserve the *status quo*. Those who try to emphasise class identity and use modern political idiom are either unable to assert themselves or get easily out-manouvered by those who use traditional idiom. Traditional idiom gets reinforced with revival of fundamentalism which itself is a complex phenomenon. Fundamentalism, apart from other things, is a product of the deep sense of insecurity and anonymity of modern urban life, as well as that of clever manouverings and manipulations of religion by the ruling classes for political purposes.

The communal and ethnic problem, I emphasised, must be seen in this socio-economic and political perspective in order to understand its social roots. With the on-going process of development, more and more Third World countries are coming under its spell. Sri Lanka was almost free of it just two decades ago, but now the situation there is quite explosive with a cecessionist movement being led by the LTTE. Similarly the ethnic conflict in Pakistan brought about separation of East Pakistan as the Bangali nationality asserted itself violently; and now in Pakistan Sindhis, Pathans Muhajirs are fighting against each other and against Punjabis. The process of development, it must be remembered, followed by unjust distribution, keeps on sharpening the conflict. I cited many more examples of this, specially from South Asia.

THE STATE RESPONSE : CASE OF N. E. INDIA

Dr. Sanjiv Barua then spoke on the State response to ethnic demands. He referred to the tribal problem in Mizoram, Nagaland and other north eastern provinces. This north-eastern region for long has been racked with ethnic turmoil for lack of adequate state response. The tribal and ethnic situation in the north-eastern region is very much different from that of peninsular India. Firstly it is a frontier region. Secondly, it is faced with the problem of migration from neighbouring Bangla Desh. The migration is so enormous that population in this region rises by 32 to 33 percent every decade thus sharpening the conflict in the region. The political geography of the region also changes very fast. In 1960 Nagaland was formed and in 1972 there come into existence Meghalaya and Mizo ram etc. The ethnic situation in this region is thus far more different than the other parts of India.

Yet, Dr. Barua maintained, the state response is far from being adequate. It is incrementalist at best an *ad hoc* at worst. There is no consistency in the state policy. The state acts only when the situation becomes quite explosive and that too in an *ad hoc* manner. In fact, this *adhocism* goes back to the colonial period. It all began in 1872. The whole thing started with the idea of protecting tribals, and one finds layers and layers of policies rather than any well-thought out and planned policy.

India under the leadership of Nehru, adopted the 'linguistic state' as the normative model. In fact the idea of this model was developed as far back as 1921 by Mahatma Gandhi, and advocated in contradistinction to the British provincial model. The north-eastern people were, however, more interested in "tribal" states like Nagaland or Mizoram etc.

Dr. Sanjiv Barua was of the opinion that the state resorted to corruption in softening the people. For example, he said, the Naga youth were being given Rs. 20,000 each as a business loan to soften his attitude towards the state and to develop stakes for him in the system.

As for elections, he said, it is quite interesting to note that even the underground elements participate in them. Generally, it is observed that 60 to 70 per cent people vote. The Nagas, the Arunachallis etc. themselves get elected, form the government and elect the chief minister from amongst themselves. It is they who frame what he called 'inner-line policies'-educational, cultural and similar other policies. The tribals, Dr. Barua maintained, do not like the "main-stream Indians" to devise policies for them.

CHANGE & QUESTION OF IDENTITY

The process of change is quite manifest in this tribal region. The tribal youth is aspiring for change. He is changing his mode of dress; no longer prefers to puncture his nose and wear heavy necklaces around his neck. The tribal youth also wants to catch up with the mainstream Indian as fast as he can. Due to lack of any cohesive state policy, the question of tribal culture remains unresolved at worst and tentative at best. Such a policy is bound to throw up difficult problems. There will be more and more ethnic demands which would be increasingly difficult to handle.

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ETHNIC CONFLICTS IN SOUTH ASIA—*(Continued)*

He also pointed out that the names of north-eastern states like Meghalaya, Arunachal, etc. are Sanskrit names adopted by the bureaucrats in Delhi. These Sankritised/Hindu names are not in keeping with the feelings of tribal identity of the people of north-eastern region. The people of this region are not only tribals but also Christians. Thus, instead of Hindu and Sanskrit names, they would any time prefer tribal names like Khansiland etc.

CAPITALIST DEVELOPMENT : DENIAL OF HUMAN RIGHTS

Professors McCarthy and **Shelly** then jointly presented a paper on Human Rights as Class Conflict in India. They said that the capitalist development in India is resulting in violent suppression of human rights. They gave the example of the Arwal massacre and the Union Carbide tragedy in Bhopal. People are callously massacred or killed. The ruling classes have scant regard for human rights of the oppressed and weaker sections of the society. Their rights are being ruthlessly trampled upon. The Indian state, they pointed out, is not even interested seriously in negotiating for compensation with the multinationals like Union Carbide, as those killed were the urban poor living in hutments. They also referred to the killings of Naxalites in Andhra Pradesh and other states. Patels' aggression against Dalits in Gujarat, and Shiv Sena's chauvinism in Maharashtra are, they said, some other instances of suppression of human rights of those belonging to down-trodden classes. They concluded that the suppression of human rights is in fact a class phenomenon. Whenever class conflict occurs, the ruling classes ruthlessly suppress human rights of the have-nots.

HUMAN RIGHTS INTERLINKED WITH DEVELOPMENT

Shashi Pandey observed that human rights and development are integrally connected. You cannot have meaningful development without human rights and humaan rights without development. The concept of human rights has been born out of modern development. Basic needs like food, clothing and shelter, he maintained. should also be accepted as parts of human rights. There cannot be meaningful development unless basic needs of the poorest are fulfilled. The universal charter of human rights by the UNO also recognises the right to education, health etc. for dignified existence.

Dr. Pandey also observed that there is difference of emphasis in human rights, as far as liberal and socialist theories of human rights are concerned. The liberals emphasise freedom of expression and right to property, whereas the socialists emphasise right to equality and basic needs. In the Third World, entire development tends to be elite-oriented, and hence human rights are ruthlessly suppressed. Civil liberties are limited not in the interest of the poor, but in the interest of the elite.

WOMEN VICTIMS

It should also be noted that women are far from enjoying human rights and civil liberties. In South Asian countries, 80% of women are still illiterate. In many cases, state itself is involved in violation of women's rights : for example, their raping in Nagaland or raping of women during caste and communal disturbances by the police and similar other forces. Also, hardly any effective action is taken in case of *sati* and bride-burning.

The discussants **Ashok Bhargava** and **Vasant Kaiwar** welcomed the over-all presentation on communal problems which had brought out the complexity of the problem and its socio-economic roots. They also observed, "The gravity of the problem depends on the economic crisis. The racial problem seems to be less serious in the USA, but soon the harmony would break down. The economic crisis is developing and we have already witnessed the harassment of Asians – there were dot-bustering incidents in New Jersey a month ago. We observe similar ethnic phenomenon in Latin America also. Even the problem of human rights is economic in nature. In the capitalist economy of moribund type in India, how many people can be accomodated ? It thus leads to repression."

Taking part in the discussion, **Prof. Hamza Alvi** said that "some people here are talking of juristic reforms. It is more illusion. No problems can be solved that way. Revolutionary violence must be seen in the perspective of structural violence. Landlords oppressing the landless peasantry cannot be fought in the courts of law". Prof. Alvi appreciated observations on communalism and communal violence in the light of sociology of modern urban development.

ON DALIT LITERATURE

Thereafter **Ms. Eleanor Zelliot** presented her paper on Dalit literature, starting with the creation of Dalit literature in Marathi, Gujarati and Kannada. Then she raised important questions about the contribution of Dalit literature to Indian literature in general. and the relation of Dalit writers and the political movements. She also compared Black Panthers of USA with Dalit Panthers. Black Panthers were born out of American prisons, the Dalit Panthers emerged out of colleges founded by Dr. Ambedkar. She also referred to some autobiographies of Dalit women writers, which are very moving as they have emerged straight from their bitter experiences with is a touch of authenticity in them. Dalit women writers are not very educated, much

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ETHNIC CONFLICTS IN SOUTH ASIA—*(Continued)*

less being stylistic, yet they manage to write moving accounts of their lives as these emerge from their authentic experience.

Barbara Joshi, in her paper, discussed various ideological trends among the Dalits. She said, often, they are lumped together. However, there are deep differences among various Dalit groups. Dalit Christians, according to her, have an identity of their own, and these days they have been actively lobbying in the World Council of Churches. Mahars have their own identity, so have the low caste Christians in the South. There are also those Dalits who maintain that capitalism cannot solve the caste question, hence it must be changed.

Dalits share almost the same fate throughout India, but since there are different language groups among them, they find it difficult to communicate with each other. Thus the Tamil-speaking Dalits can hardly communicate with the Mahars of Maharashtra. Same is the case of Dalits of Karnataka *vis-a-vis* the Mahars.

She also referred to a very pertinent fact. Though large numbers of Dalits are Christians—some 80 to 85% in A.P.,60% in Tamil Nadu, but the question is who controls churches and church lands and who gets most of the scholarships to study ? Obviously the lion's share goes to upper caste elites. That is why liberation theology has much greater appeal to the Dalit Christians today.

She also referred to the recent emergence of Bahujan Samaj Party out of the earlier BAMCEF. She also referred to possibilities of other models for struggle for the rights of the Dalits and other oppressed sections of Indian society. She specifically mentioned the possibility of an alliance between Christians, Muslims and Dalits etc.

SRI LANKA

Mr. Perreira then presented a paper on Sri Lanka. He said that by the end of 1970s, Sri Lankan polity was in the throes of deep crisis, a result of crisis in the economy. There were structural changes in the economy brought about by import substitution and export promotion. These changes brought about complete rupture in the relations between the two communities (i. e. the Sinhalas and the Tamils) as the control over the economy passed from one community to the other.

These structural changes made the state machinery also very repressive in nature. The present Sri Lankan political culture, he maintained, is highly anti-intellectional.

He pointed out that the political base in Sri Lanka was quite narrow as there was no industrial bourgeoisie and the power was handed over by the British rulers to the plantation owners. The Sinhala Buddhist nationalism was the result of an alliance between the urban and rural petty bourgeoisie. This nationalism was dominant from 1956 to 1977. Then the Tamils began to demand their language rights. Because of this, the class question was relegated to the background, and the ethnic and racial question assumed pre-eminence. Perreira ascribed this to sheer political 'opportunism' of the political leadership to widen their electoral base.

He also said that the Sri Lankan economy is largely a plantation-based economy and there are obvious limits to its expansion. The raw material prices are falling, thus further deepening the economic crisis. It results in arrested economic growth, and there is no scope for the growth of secular forces and class consciousness among the subaltern classes.

In a way, this analysis applied to other countries of South Asia as well. That is why ethnic conflict is raging in this region. Secular forces are gradually getting weakened. The economic base does not expand fast enough and the economic crisis soon degenerates into ethnic conflicts, the politicians adding fuel to fire.

THE CASE OF PAKISTAN

Syed Bashir Husain then took the floor and spoke on "National Rights and Political Confllict in Pakistan". He said that the nationality question is most important in Pakistan today. Though the four provinces are administrative units, they have distinct linguistic identityies of their own. He also observed that there is no nationality movement in Punjab, because it is dominating. There is nationality movement in all other provinces of Pakistan, because they feel deprived. The Punjabi dominated polity denies the very existence of the nationality problem. The Punjabi ruling classes maintain that there is one religion, one culture and hence one nation. However, the reality is otherewise so that now even *Muhajirs* are demanding a separate fifth nationality. MRD stands for provincial autonomy, a liberal progressive demand. But in fact, Husain maintained, an important question is the class question behind the nationality question. The class question cannot be ignored.

Hamza Alvi pointed out that the *salaried* class plays an important role. This class played vital role in partitioning of the country as well. It constituted an important base of the Muslim League; now it is playing important role in the regional or nationality movements in Pakistan also. Same thing can be said of Bangla Desh movement as well.

Mr. Aijaz Ahmad, on the other hand, pointed out that intermediate classes—middle classes, petty bourgeoisie, play important role in such movements. The primordial character of ethnicity makes it emotionally powerful, and the fight for

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ETHNIC CONFLICTS IN SOUTH ASIA—*(Continued)*

job opportunities etc. is fought with its help. "What is class content of a nationality movement ?" he asked. Auxiliary classes support nationality movement in alliance with the propertied classes. Hence the nationality question would not get easily resolved. He also contested the assumption that Punjab is exploiting the other nationalities. It is not substantiated by various studies. The question is how values are created and who appropriate them ?

Punjabi workers send enormous amounts of remittances to their homes, and hence there is exploitation by Punjab. It is a tricky affair to say that it is exploitation. It is also said that capital moves from Punjab to Karachi, and moves back to Punjab. Why ? Can capital be Punjabi ? Why does it move back to Punjab when there are greater opportunities of exploitation in Karachi ?

Ayesha Jalal, who chaired the session, made comments on Bashir Husain's presentation. He has raised important questions, she said. Ethnic demands and state's response are crucial issues in Pakistan today. There is some confusion of categories—ethnicity, productive and non-productive labour, also politics of dominance and politics of resistance. The petty bourgeoisie are in nationality movements and also supporters of right-wing movements. She said that some of the important questions were: what is the relationship between class and nationality question ? In Pakistan today, military and bureaucracy swallow upto 60% of national produce. Also, the military and civil bureaucracy is trying to control all key economic positions, and hence the very distinction between public and private sector is getting blurred. It is, therefore, necessary to be clear about what is ethnicity and what is the character of the state in Pakistan. Without understanding this character, one cannot understand the ethnic question in its proper perspective.

Hamza Alvi observed that today, *Muhajirs* are not in control of bureaucracy. Muhajirs, therefore, cannot expect extention of patronage from bureaucracy. This has made much difference and has given rise to the Muhajir Qaumi Movement. They now say *ham ne Islam aur Pakistan ka theka nahin liya* (We have not taken contract of Islam and Pakistan). This has led to collapse of the Jamat-e-Islami in Karachi area, as the muhajirs were its very backbone there.

Bhutto wanted to break the power of bureaucracy and then of military. But he could not do much as far as military was concerned, and the military became stronger. Zia broke the back of the *muhajir* bureaucracy, and now *muhajirs* have been completely alienated, and it has exacerbated the ethnicity situation in Pakistan. This has also weakened the liberal movement, which is represented by a handful of intellectuals in Pakistan. Class question, Hamza said, has not been barred by nationality question. Rasul Bakhsh Palejo is organising rich peasants in Sindh in the name of nationality. He again reiterated that the notion of salaried class is very important in the Third World today. This class has the capacity to appropriatea large share of economic resources through its control of state apparatus.

PEASANT MOVEMENTS IN BENGAL

Prof. Gyan Bhattacharya, of the University of Illionis, presented a paper on two important peasant movements of Bengal in the forties i.e. the *Tibhaga* and the *Tonka* movements. According to him, though these two movements in the last decade of the British rule were quite militant, the Muslim participation in them was quite limited. He said that the Hindus had come to dominate the political scene, and Fazlul Haq had formed a separate political party. The Dalits had opted out of the Hindu dominated Congress earlier, and the Muslims were feeling more and more alienated. Until 1937, Bhattacharya maintained, the peasant movements had large Muslim participation. However, 1937 became a watershed; but there is no adequate explanation for this phenomenon.

One probable explanation could be that the communists worked under the umbrella of the Congress, and Muslims were feeling disenchanted with it. Most of the communist leaders were also Hindus and were seen as such by the Muslim peasantry. On the other hand, there was greater feeling of communal solidarity which militated against class solidarity. However these are tentative explanations, Bhattacharya said.

Commenting on this paper, Prof. Alvi added that one must bear in mind Fazlul Haq's proposal for "united" Bengal. It was not primarily a communal question for the peasantry. It was the question of upper classes and their political interests. Prof. Bhattacharya's hypothesis about divergence between Hindus and Muslims, Prof. Hamza said, would create many difficulties. Yet another commentator said that the Muslim participation in the Tibhaga movement should not be under-estimated. Muslim peasantry was quite in the forefront in fighting the Muslim *jotedars* and has a class dimension. However, the views of participants differed on the question, and Prof. Bhattacharya said that he hade made only tentative formulations. But he maintained that the participation of Muslim peasantry was low in these peasant movements in the late thirties and early forties, and this needed to be explained by better substantiated formulations than the present one.

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Promotion of the Reading Habit

by C. N. Rao

While efforts have been made at various levels, with varying emphasis and strategies, to promote the book, very little has been done to promote the reading habit. Logically, promotion of the reading habit should have been assigned a higher priority, as with the promotion of the reading habit, the promotion of the book would have been more or less automatic. But, the promotion of the books in general and the promotion of "reading habit" in some particular, individual book brings in 'identifiable returns' to the investors (publishers in this case) which may not be the case with the promotion of the reading habit.

In this country, anv venture which does not result in quick, identifiable returns is the responsibility of the government or *sarkar*, as it is more commonly known. We are yet to realise that *sarkar* and *sarkari paisa* are also ours; and we, as citizens, have as much, if not more, at stake than the 'anonymous' government. This is one of the most unfortunate legacies of the foreign rule when the government was a totally separate identity, alien to the masses.

However, to revert to the topic, I strongly feel that the reading habit, if inclulcated, nurtured and promoted at the young, impressionable age of the child, will go a long way in removing a number of hurdles to the development of a good, cultured citizen and provide a solution to many social and other evils which loom large today.

In this context, two recent reports are significant. One is the report of a Working Group on National Book Policy entitled *TOWARDS A NATIONAL BOOK POLICY*. Chapter VIII (pp. 58-62) of this report deals with the promotion of the reading habit. Some extracts of which are reproduced below :

PROMOTING READING HABIT

'It is imortant to emphasise at the outset that reading is not mere recognition of shapes and sounds, but a thinking process beginning from early childhood. The London Declaration **'Towards a Reading Society,'** adopted at the UNESCO World Congress on Books in 1982 declares : "We seek a World in which books are more readily available to more people, and in which the ability to read and the will and desire to enjoy the fruits of reading are more widely sought by all societies. We seek a world in which there are indeed books for all, but one also in which all can read, and all accept books and reading as a necessary and desirable part of daily life. We look forward not merely to a literate world but towards a universal reaning soceity." Reading habits have to be inculcated from the very childhood. At home, story-telling has been a tradition in many parts of India and this has helped comprehension and promotion of reading habit.

'In his report, **A Language for Life,** Sir Alan Bullock recommends that every school should devise a systematic policy for the development of reading competence in pupils of all ages and ability levels, *(56-69; 71-90; 93-96; 171)*. Every school should have suitably qualified teacher with responsibility for advising and supporting his colleagues in language and the teaching of reading. *(184-149; 171)*. Every Child should spend part of each day in reading and pre-reading activities. The teacher should give each child individual attention several times a week, helping him with his reading and keeping a meticulous check on progress. *(7.31, 17.8, 17.12)*. At the school, unfortunately, no distinction is made between teaching a language, and teaching about a language and teaching through a language. Therefore, skill-based teaching of languages in which reading would form a major component has been grossly neglected. Reading does not even form part of teacher's training curriculum. As Bullock rightly observes, it is unrealistic to expect every child to be a competent reader on leaving the infant school. But the foundations of reading should be firmly laid there and not left until the child reaches junior school *(2.28)*. In order to develop this skill from childhood, it is important that the story telling tradition is introduced in the school. For this purpose, the media, both radio and television, could also be exploited. Introduction of a reading hour at the early stages of education would add to the inculcation of reading habit. Rewarding a child who reads more books would be a positive incentive.

'Possession or non-possession of books makes a difference to the quality of reading. It is, therefore, important to see that at the beginning stages, a child is provided with alternate reading material. Unless such material is interesting, it may discourage reading. Bullock Report tells us that, "In the middle years there should be an emphasis on (a) reading for pleasure and personal development, and (b) extending the pupils' reading from the general to the more specialised, *(8.1)*" Nearness to a library makes books accessible and promotes reading habit. Book Fairs, mobile libraries and book clubs, all contribute to the growth

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(The views expressed in the paper presented at the UGC sponsored National Seminar on "Dimensions of Book Publishing" Dte. of Hindi Medium Implementation, Delhi University, Nov. 1987 are personal views of the author and do not necessarily reflect the official views of the NCERT).

PROMOTION OF THE READING HABIT ...

of reading habit and creation of a reading society.

Among other things, the Working Group on National Book Policy recommended that :

1. —Every school should have a classroom library with multiple copies of books suitable for that particular class. The teacher should encourage discussion among students on the book they have read. Awards should be instituted for children reading maximum number of books over a period of time.

2. —Teaching of 'reading' should become part of teacher training curriculum for developing ability in teachers to guide students to read.

3. ....Story telling and poetry recitation sessions should be an essential part of primary education, which should also be an important activity of all book fairs and integration camps such as national service camps, national integration camps etc. The media should organise story telling sessions.

4 ....In secondary schools, the reading session/library period should promote guided reading as part of the curriculum. Besides loud reading and recitation, silent reading and comprehension should be encouraged.

5. ....Mobile libraries organised by State education authorities, authors'/publishers' cooperatives, and the proposed District Education Resource Centres should augment libraries in schools and should open facilities for schools without libraries.

6. ....Radio and Doordarshan should allot time every week for review of best books of the month in English and regional languages, and outstanding works should also be serialised by them in a dramatic or narrative form. The Radio and Doordarshan should allot time for reading from the writings of eminent writers (b) We also recommend that Government may provide funds to agencies like the Information Divisions in the Centre and States to commission reviews of outstanding books and circulate these to newspapers and journals for publication. (c) Publishers' Associations should also bring out journals of books reviews.

7. ....District Book Fairs for promotion of reading habit should be held. In this regard, the National Book Trust, besides holding World Book Fair, National Book Fair, Regional book fairs and State book fairs should financially assist voluntary organisations/institutions willing to organise the District-level Book Fairs. Such fairs should have children's corners where story telling should form an essential feature.

8. ...(a) Book Clubs go a long way in reaching reading materials to the far flung towns and villages in the countryside. (b) One reason why Book Clubs have not made headway in India is the high postal rates which makes books beyond the means of an average reader if received by mail. (c) It is recommended that the writers' and publishers' co-operatives, other voluntary agencies and institutions be encouraged to set up Book Clubs. (b) Reading habit can he promoted by the publishers through the introduction of schemes like Book of the Month Club and advance payment of 'Classic Serial' etc.

In view of the fact that the language as well as the content of language textbooks are generally uninteresting and more often than not beyond the comprehension of the reading child, the Working Group recommended that a review of language textbooks in different parts of the country be undertaken in the country with a view to planning remedial measures.

The second document is the *NATIONAL POLICY ON EDUCATION—1986*. Para 8.8 of this Document deals with *Books and Libraries* and is also reproduced below :

> 8.8. The availability of books at low prices is indispensable for people's education. Effort will be made to secure easy accessibility to books for all segments of the population. Measures will be taken to improve the quality of books, promote the reading habit and encourage creative writing. Authors' interests will be protected. Good translations of foreign books into Indian languages will be supported. Special attention will be paid to the production of quality books for children, including text books and work books.

CHILDREN'S LITERATURE

Children's literature is nothing new to this country. *Panchtantra* is the world's oldest collection of stories for children. Even before that, we had the oral tradition of narrating stories. Tragically, these 'speaking books' are fading away into oblivion. The *'Phads'* of Rajasthan, *'Bauls'* of Bengal, *'Burrakathas'* of Andhra and even *'Kathakali'* of Kerala are symbolic of the same genre of oral narration.

While our traditional handicrafts and textiles, which depict the soul and culture of India and are greatly admired all over the world, have been revived and modified, thanks to geniuses like Pupul Jaykar and others, we have done nothing to even preserve the oral

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PROMOTION OF THE READING HABIT...

tradition of narration and story telling, which could have given a boost to children's literature and books. The technological breakthroughs of video and TV can certainly be utilised for this preservation and even revival. Cable television, centralised computer hook-ups, narrow-casting etc. are all moving towards presenting *audio-visual books* in the cosiness of one's house, with the additional advantage of remote control.

Are we completing a full circle, to return to 'listening' to books ? I do not think so, for the print medium is very powerful and will remain so. Was it not Gutenberg who said, "With twenty six soldiers of lead, I will conquer the world."

THE CHALLENGES

The 1981 Census recorded the country's population as 683,810,051 and the percentage of literacy as 36.17. Twenty per cent of this population is in the age-group 6-14 i.e., the age-group of school-going children. *(Fourth All-India Education Survey, NCERT)* This is our target group who have to be motivated to read.

How often do we take children for granted and try to shape their character, life-style, environment, and even their clothes and habits according to our limited ability, conveniently foregetting our own childhood. Today's child refuses to accept anything, least of all education, as a gift. Not only have values under-gone a change, the system, the way of living, the environment, almost everything has changed. Today's child shares the newspapers with the parents; he watches the TV with us and is generally aware of what is happening around him, not within the family only but also outside. What is more important, he acquires the ability to analyse, at a much younger age than his parents were able to do so, thanks to the rapid technological development and his exposure to it. Because of these and many other factors, which could be more competently explained by a psychologist than a mere publisher or printer, the book faces a stiff competition. The competition is not, I repeat, not going to soften in the years to come; it would become stiffer.

If we have to promote the book, we will have to redefine and remodel our strategy for the book in its entirety. For, far too long have we played the same tune, finding scapegoats for our inherent inabilities to promote the book, be it the book for children or the book for the adults or the book for the neo-literates. Poor reading habits, low purchasing capacity, curricular load on children, apathy of parents, lack of cooperation from teachers, high costs of paper and printing, paucity of authors and illustrators and threat of TV etc. have been extensively cited as the reasons for the unsatisfactory state of children's book publishing in this country. I do not deny that many of the above reasons are not valid, but the question is : "What have we done to overcome these problems?" 'Except for sporadic and isolated efforts, nothing', is my answer.

CHILDREN'S BOOKS : A COMPARATIVE PICTURE

Let us take a look at the table below which gives the comparative figures about the number of children's books produced in a year in India and some other countries :

Sl. No.	Country	Year	Number of Books	Numberof copies (000)
1.	U.S.S.R.	1980	3,397*	4,98,211*
2.	U.S.A.	1978	2,911	105,700
3.	U.K.	1980	2,895	—
4.	Korea, Republic	1980	2,822	5,937
5.	of China	1980	2,446*	554,960
6.	Japan	1980	2,312**	—
7.	Germany, Federal Republic of	1980	1,897	—
8.	Netherlands	1980	1,649	—
9.	Spain	1979	1,196	19,001
10.	India	1980	482**	—

* Includes 'Pamphlets' as defined by UNESCO

** All first editions

Sources UNESCO Statistical Year Book 1982

Two remarkable conclusions emerge from the above data.

First, the TV and the other technological media of entertainment do not affect the production of children's books as USA, which provides round-the-clock TV programme on several channels, also produces the second largest number of children's books in the world. In 1980, America had 192 million TV receivers with a distribution ratio of 314 per 1000 inhabitants compared to Asia's 88 million and 54 per 1000 inhabitants respectively.

Second, India ranks 10th in the world in the production of children's books, but the gap between the ninth country (Spain) and India is very wide. Even if we include reprints, India's total production will lag far behind.

In sharp contrast, India produces the largest number of films (714) followed by Japan (331), USA (248), France (174), Italy (146), Hong Kong (136) and Thailand (110). *(Data for 1979 from the UNESCO Statsitical Year Book 1982.)* Thus the economic conditions and the high cost of producing films are certainly not the deterrant factors as far as film production is concerned. Why then should they affect the production of books ?

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PROMOTION OF THE READING HABIT...

A SURVEY OF READING HABITS

The confusion mounts as we look at some data. The National Book Trust conducts surveys on reading habits from time to time. One such survey was conducted at the Children's Book Festival, held at New Delhi from 14-23 November 1982. The preliminary analysis of the data collected from 2,540 respondents at this survey shows that :

I. Children prefer books in the following order :

(i) Comics, (ii) Adventure Stories, (iii) General Knowledge, (iv) Sports, (v) About India, (vi) Science Books, (vii) Folk Tales, (viii) Fiction, (ix) About other Countries, (x) Science Fiction, (xi) Biographies, and (xii) Mythological Stories.

II. Children are deeply interested in reading.

Out of 2540 children who were surveyed :

(i) 160 children read up to 2 books in month,
(ii) 650 children read between 3 and 5 books in a month.
(iii) 1730 children read more than 30 books in a month.

III. Children's sources of procuring books are :

(i) Libraries, (ii) Buying, (iii) Borrowing

IV. High prices do not deter children from buying books :

The factors influencing them in selecting books were : (i) Easier Language, (ii) Subject, (iii) Illustrations, (iv) Low Cost

V. Most of the children select the books themselve, rather than depend on parents or teachers :

(i) 2172 children selected books for themselves;
(ii) 253 children depended on parents for selection; and
(iii) 93 children depended on teachers for selection.

(Note : Detailed Tables pertaining to the Survey omitted due to constraint of space. –Editors)

This survey shows that (a) children do not prefer mythological stories, (b) reading habit is satisfactory, (c) illustrations and prices are not as important as is the general belief, (d) libraries are important sources for procuring books and (e) children themselves select the books.

This survey has amply proved that we have not understood today's child, and that our entire approach towards him is illogical. Even if the survey was not as exhaustive as may be necessary for a country of India's size, population, multi-lingual, multi-religious groups, and wide-ranging socio-economic conditions, the respondents were from a wide cross-section.

We must conduct a more exhaustive, all-India survey and the agency having adequate funds and expertise for undertaking such a survey, would have achieved a lot, for we really do not know what to publish and worse, we are ignorant that we do not know.

IN SEARCH OF A THEORY OF READING

What exactly is reading ? While preparing this paper, I wanted an explanation of the theory of reading itself. In search of this theory, I looked up a number of books and was amazed at the divergent views of the experts on the theory of reading, and found that a simple and comprehesive theory of reading was not available. Theories of the reading process tend to be complex and burdened by jargon. For instance, in *The Nature of the Reading Process*, John Caroll says :—

> Reading is a precise process. It involves exact, detailed, sequential perception and identification of letters, words, spelling patterns and large language units.

In contrast, Kenneth Goodman sees reading as an inexact process. According to him :

> Efficient reading does not result from precise perception and identification of all elements, but from skill in selecting the fewest, most productive cues necessary to produce guesses which are right for the first time. The ability to anticipate that which has not been seen, of course, is vital in reading, just as the ability to anticipate what has not yet been heard is vital in listening. (*Reading : A Psycholinguistic Guessing Game* Kenneth Good man.)

The third theory was put forward by Vanezky and Calfee which was entirely different from the other two. This theory has three key concepts :

> High speed visual scanning, dual processing, and a search for the largest manageable unit (LMU). *(The Reading Competency Model.—Richard L, Vaneky & Robert L, Celfee)*

SOME INNOVATIVE EXPERIMENTS TO IMPROVE READING HABITS

The problem of poor reading habits is not confined to India only. Many countries have faced this problem and have tried to solve it. Some of the innovative experiments are given below :

Malaysia

The Dewan Bahasa dam Pustaka (DBP) launched a Readership Promotion Campaign in 1980, which aimed at improving library services, research and surveys on reading habit, training, etc. As a result, DBP's print order for any title of a children's book is not less than 10,000.

Japan

Japan's experiments have not only been unique,

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PROMOTION OF THE READING HABIT...

they have been extremely successful. The Japan Council for the Promotion of Book Reading not only sponsors a National Book Week but also a Children's Book Week. The Mainichi Group of newspapers and the Japan School Library Association sponsor a contest where children are encouraged to write their own views on the theme of a book just read by them and its relationship with their past and future lives as well as a review of the book. The first prize is the 'Prime Minister's Prize' and the winner has the honour of reading his report to the Imperial Family.

Two more experiments in Japan have been singularly successful and have been quoted often. These are the reading aloud by children for 20 minutes every day to their parents, and the reading aloud by mothers to children, even to infants and very young children who have not yet learnt to talk and may not really comprehend what is being read. The psychological effect of such readings is reported to have had a tremendous impact.

New Zealand

The New Zealand Book Council launched "The Book Flood" in 1972, which involved the supply of a very large number of books to each class in schools. It has been reported that in just one year, children doubled their reading.

Australia

A public relations firm was employed to promote OZBOOKWEEK in Melbourne. During this week, newspapers issued special book supplements, book features and released special news about books, authors, etc. While special story telling sessions were held, a costumed figure, OZBOOKWORM appeared on TV, departmental stores, book stores, etc, like Santa Claus at Christmas.

U. S. A.

Every Novermber, Children's Books publishers sponsor a Children's Book Week during which posters, streamers, book marks, etc. are distributed. Two newspapers, *The Boston Globe* and *The Chicago Tribune* give away prizes/awards. The most prestigious children's book award in the USA, the Newbery Medal is given to the author whose book of that year is "deemed the most distinguished contribution to American literature for children". This book is decorated with a gold seal at bookstores and libraries.

SUGGESTIONS FOR ACTION

We in India will have to tackle the problem in the context of our own literacy level, purchasing power, family environment and resources, etc. My suggestions are as follows :

a) Reading Programme in Schools

All schools should be urged to set apart 30 minutes each day for the reading of books, other than textbooks, during school hours. At such sessions, books from the school library as also from the personal collections of students and teachers should be given to the children, who may be freely allowed to choose the books them-selves. (Occasionally, a student or the teacher may read aloud to the class.) This will not only encourage reading, but will also encourage personal collections.

b) Books as Prizes and Gifts

We have to encourage parents, friends and school authorities to give books as prizes or gifts, etc. If the publishers cooperate and produce some 'gift cartons' or 'gift sets of books' supplemented by some more attractive items like novelty pencils, sharpeners, erasers, pencil boxes, water bottles, etc, the idea is bound to catch on.

c) Grants to Schools in form of Books

Most of the schools receive grants from the government. If a part of such grants could be given as books, each school will have a well-stocked library of good children's books in a few years. As the selection of books may pose a problem, State-level Committees comprising of educationists, authors, illustrators and book reviewers could be constituted in each State for selecting such books. If this is publicised properly, publishers would gladly submit their books to the Committees, as they would be assured of substantial sales once their books are selected.

d) Taking Books to the Children

Instead of bringing children to the books, let us take the books to the children, by holding regular exhibitions of children's books at schools, parks and places frequented by children. Even mobile vans can be used effectively. Publishers and book stores can earmark special days exclusively for children and invite conducted groups from schools to their shops.

The *Granth Yatra*, organised by the Marathi publishing cooperative and readers' movement, *Granthali* which was a 19 day book procession-cum-fair and touched 38 places in Maharashtra, Karnataka and Goa, was a resounding success and was a step in the right direction of bringing the books to the readers. I am not aware if more such *Yatras* have been planned.

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National Seminar on

"Dimension of Book Publishing" (Major Recommendations)

A national seminar on "Dimensions of Book Publishing" was held by the Directorate of Hindi Medium Implementation, University of Delhi, with financial assistance from the University Grants Commission from 16th to 20th November, 1987. As many as 37 papers were presented by senior professionals with practical experience in the areas of their specialisation; and various issues related to publishing were discussed in detail. Besides publishers, printers, binders, and book-sellers, teachers connected with Book Publishing Courses at various centres attended the Seminar.

The following major recommendations emerged from the deliberations :

1. The Government of India and other agencies should **implement** without further delay, **the recommendations and suggestions made In the National Book Policy** presented to the Ministry of Human Resources Development by the National Book Development Council. Some of the recommendations which merit priority relate to the (i) publication of Childrens' Literature; (ii) association of School Text Books (iii) publication of University Level Books in Hindi and regional languages; (iv) establishment of a Book Finance Corporation and (v)extension of credit facilities to publishers at concessional rates of interest; (vi) Reduction in Postal Rates for despatch of books; (vii) Development of Libraries and (viii) Registration of publishers.
2. The book industry should be recognised as small scale industry, and concessions available to the small scale entrepreneurs should be extended to publishers of books.
3. In view of the phenomenal advance in printing and publishing processes, there is an urgent need for the establishment of a Research and Development Institute to promote and facilitate adoption of the latest techniques by the publishers and printers.
4. The Government and Universities should promote and assist training institutes/departments to conduct courses in Publishing Management with strong practical orientation, in English and Hindi and also in regional languages where necessary. For the same purpose, the Government and semi-government agencies and professional organisations of publishers and booksellers should finance and/or conduct, on a more liberal scale, seminars on various aspects of publishing and printing and workshops for writers.
5. Since transfer of rights and co-publishing are effective means for wider dissemination of books, the Government, professional organisations and individual publishers should take adequate steps to promote transfer of rights and co-publishing in India and abroad.
6. The Government, professional organisations of publishers and authors, and publishing training institutions should set up panels to provide Consultancy Services to the authors and publishers in India to give them adequate knowledge of national and international copy-right laws and rules.
7. It is desirable that books are treated at par with newspapers for the levy of postal charges.
8. There is need for establishing centres for affording guidance to those entrepreneurs who want to set up publishing concerns, printing presses, processing units, reprography equipment and book binding workshops. The government and professional organisations of these trades should take necessary initiative in the matter.
9. There is an urgent need for evolving type faces for varied printing jobs in Indian scripts. The government should take steps to set up a panel of experts to find satisfactory solution to the problem in consultation with languages experts.
10. The available statistics about the total number of titles published in India do not appear to be reliable since the National Library, Calcutta, the sole source for availability of the requisite information, does not receive copies of all the titles publised in the country. It is primarily because of the failure of quite a few publishers to abide by the stutatory requirement of public libraries act. The Government must, therefore, take urgent steps to ensure strict enforcement of this Act.

Reported by **Dr. J.C. Moona,** *Director, Directorate of Hindi Medium Implementation, Delhi Uuiversity.*

(Continued)

PROMOTION OF THE READING HABIT ...

e) Awards for Authors and Illustrators

Publishers, newspapers, commercial houses etc. may be persuaded to institute awards for authors and illustrators of children's books. Newspapers and magazines can serialise children's books regularly.

f) Strengthening of Library Network

Libraries will remain the main source of readers for procuring/borrowing books. It is, therefore, imperative that the library network in the country is strengthened. Libraries should actively embark upon acquiring mobile vans for taking books to the children, both in the rural and urban areas. (I still cannot forget the enthusiasm of children queuing up for a mobile library van in the suburbs of Tokyo, while snow flakes were falling gently all around. I witenssed this scene in 1967.)

The Wiltshire Library and Museum Service

Example of a British Rural County

by Vinodini Ebdon

The Library Service provided by the Wiltshire County Council is available to all residents in the County; it is paid for through the rates (or local taxes.)

The Library and Museum Head-quarters is at Trowbridge which has the County's administrative offices, and the Service is administered locally through three divisional bases at Chippenham, Salisbury, and Swindon.

Libraries vary in size according to the population of the area and the premises available. In every case, a range of informative and imaginative literature is available, and new books are regularly added to stock. There are over one million books in the 46 branch and 6 mobile libraries across the County. Over a quarter of a million people are already library members and more than 6 million books are borrowed annually.

Membership gives access to a whole world of books and information through local, national and international networks; and the library staff are trained to help members in this respect.

Libraries really do have something for every one, for all ages and interests, from the board and picture books for the very young, including those not yet at school, to books in large print for any one with poor eye-sight. Spoken word cassettes are available for the partially sighted as well as help to use the British Talking Books Service, if required. There are also the latest best-sellers as well as specialist books for study and a lot in between.

There is a comprehensive Request Service which operates free of charge. If a book is not available in the County, it is borrowed for a limited period from wherever it is available in the country. The Library also has books on cassette, study cassettes and language learning tapes, all of which can be borrowed just like a book—absolutely free.

A member can borrow up to four items on loan at any one time and normally, as long as one returns them within three weeks, there is nothing to pay. To avoid charges, a member can renew most loans by visiting the library or on telephone or by letter, unless some-one else has requested for the book or the borrowed item.

Rural areas are served by Mobile Libraries which call at scheduled stops every fortnight. The Service also provides books to 'Homes for the Elderly' and can offer a Books on Wheels Service with the assistance of the Women's Royal Voluntary Service and other agencies.

The Service to Young People and to Education operates resource centres based at Trowbridge, Salisbury and Swindon to serve pre-school play-groups, all local authority schools and colleges. They lend an expensive range of resources which include the Art/Museum Collections and the Films and Video Library. Specialist staff are available to give talks or slide presentations to organisations. These resources may also be used by evening classes and further or adult education groups. All libraries have a collection of dictionaries, encyclopaedias, year books and other "Quick Reference" books. Enquiries/by post, telephone or in person are welcome. Specialised information services are provided for local government, industry, and commerce.

Books and other material on "Wiltshire" are available in local libraries. Larger collections are available at Devizes, Salisbury, Swindon and at the Trowbridge Headquarters. Professional staff are concerned with the whole of Wiltshires Heritage, maintaining records of historic sites, monuments, buildings and natural history, as well as helping local museums and providing a conservation laboratory.

Apart from computer cataloguing, computer issuing and discharging, every effort is made to obtain material required for serious study, whether or not it is in the stock of the Library Service. Telex is installed in larger libraries to speed up the supply of requests and information. Reservations are accepted for other material, but the Library Service cannot guarantee that these will be met, because "waiting lists" frequently occur, especially for more recent publications and for popular titles.

Most libraries have a selection of papers and magazines, and an area where one can sit and read them. If one needs a particular article from a back issue, then it is possible to get a photocopy within a few days. Library staff have details of the magazines and newspapers taken and filed throughout the County.

We can see a wide range of interesting exhibitions at the larger libraries in the County throughout the year. Many libraries have facilities for the display of exhibitions from museums, organizations and private individuals. Meeting rooms are also available for the use of local societies.

(Continued on next page)

A Librarian Remembers

Jagdish Saran Sharma

LIBRARY MOVEMENT IN INDIA AND ABROAD

Ess Ess Publications, New Delhi (1986) 225p.
Rs. 150/--

Reviewed by Sewa Singh

The book under review is an honest attempt to inter-weave various events that led the author into the new field of librarianship and how he made it to the top (of Indian librarianship) by way of hard work and immense contribution.

It is also, according to the author, "more or less the story of the Library Science Movement in India and abroad during the last fifty years." Indeed this book can easily be said to be the 'autobiography' of Dr. J.S. Sharma because it enlists "some of the notable events in a professional career." On reading the 'Preface' and scanning through the contents, one can easily make out its being an autobiography.

In this country, hardly any top librarian has ventured to pen down his/her autobiography. Dr. S. R. Ranganathan, however, wrote regularly for some time on the important events right from the time he entered the profession, in the *Herald of Library Science* under the heading, *"A Librarian Looks Back"*. Some biographies have been produced on some famous Indian librarians and Library and Informa-Science teachers, particularly in the form of *festschift* volumes. Some of such commemorative volumes, besides the one on Ranganthan, have been about P.N. Kaula, S. R. Bhatia, D.N. Marshall, V.A. Kamath, K.A. Isaac, S.N. Srivastava, among others. But none of them has published their autobiography. Dr. J. S. Sharma has taken lead in this direction, though the same is not clear from the title of this book.

The book is divided into fourteen small chapters each covering a distinct phase of his life and career. The chapter headings are quite illumnating :

Inititation to Library Profession; The Quest for Knowledge; From Delhi to San Francisco; From San Francisco to Ann Arbon, Michigan; Training at the Library of Congress, and the United Nations Library; Return to India and Early Assignments; Ann Arbor Again for PhD and Back Home; Joining the Panjab University and coming to Chandigarh, "The City Beautiful"; Authorship; Professional Orgainizations; Books That Have Influenced Me; My Participation in the Training Course in Documentation Teachinques in Asia (Japan, 1970); Some Professional Matters; In the City of Temples.

The opening chapter aptly explains the circumstances and situation about 40 years back, in 1947, that led the author from the field of history to that of library science. His early education as well as making his mind to go abroad for higher education is mentioned in second chapter. The details of first journey by air and by ship to San Francisco and again to Ann Arbon for PhD, and similarly travels back home are given in the third, sixth and seventh chapters; while the fourth and fifth chapters cover his training for Master's Degree in Library Science and his working experiences in the Library of Congress, the National Library of the US, and also at the United Nations Library, another leading international library. The author also makes an occasional detour for an appropriate mention of places worth seeing, which decription is of general interest for any reader.

(Continued on next page)

A BRITISH COUNTY LIBRARY ... *(Contd.)*

Libraries hold Railway and Bus Time-tables, Telephone Directories, information on Local Clubs and Groups and activities being organized locally like plays, exhibitions fetes etc. while free pamphlets are available on a wide range of Consumer Information and important problems concerned with day-to-day living.

Many libraries have Self-Service Photo-copiers for public use at competitive rates. All libraries stock music cassettes, up to four, or four sets of which may be borrowed on payment of a small fee. At Chippenham, Swindon and Salisbury Divisional Libraries, gramophone records are also available on a similar basis. Records and music cassettes for use by societies and schools are held in the Music and Drama Library at Headquarters.

Vinodini Ebdon, now resident in England, is married with three grown-up children. Having studied in St. Stephen's College Delhi, she also served in the Women's Auxiliary Corps (India) during the war as Psychological Officer in the Directorate of Selection and Personnel.

In England she has worked as a teacher for many years and is also a creative artist in ceramics, having exhibited on more than one occasion in London.

[*For quite some time, we had been keen that the Library Services run by British Counties are described for our readers, many of whom, especially in India, where the Education Departments run a few district and other public libraries, cannot really imagine the range of facilities and personal care that are made availablein U. K., The library is almost a meeting place—a sort of open club or an association of readers, music lovers, radio and T. V. fans and information seekers—used by many all over the county-side. Accordingly, we are grateful that Mrs. Ebdon agreed to our request and took the trouble to do the above write-up as a user of the Library Service in her county, Wiltshire.* —**Editor**]

ABOUT LANGUAGE, CULTURE & HISTORY

Some Comments by Satindra Singh

Editors' Note : These comments by a journalist-friend have been extracted from his weekly column : OF IDOLS AND IDOL-BREAKERS. When we met him recently (December, '87) Satindra Singh was full of how he was acting as an iconoclast, using his pen (typewriter, in this case) to demolish some accepted modes of thought and beliefs. When pressed to write for the IBC and/or review books stacked on his book-shelves, he found the first convenient way out by offering us copies of some of his recent column pieces. We offer a selection af the same dated Oct. 18, Nov. 29; and Dec. 13 and 20 to our readers. We have pruned these to accommodate a greater variety of material against the constraint of space, and for no other reason.—Editors)

India's Oldest Language

My cynic friend always overawes us with his encyclopaedic knowledge and his original expostions. These days he is propounding a strikingly original thesis. According to him, Punjabi, and not Sanskrit, is the oldest language of the country. He advances three arguments in support of his thesis.

ARYANS 'ABSORBED' BY PUNJAB

One, the Aryans were pastoral nomads who conquered the people of Mohenjo-daro and Harappa and destroyed their well-developed and flourishing urban-commercial civilisation. The well-settled, sedate Mohanjo-darans and Harappans could not withstand the mighty charge of the Aryan horse-driven chariots. But, being small in numbers and belonging to a lower stage of economic and social development, these conquerors were, in turn, "conquered" or assimilated by the local people with their superior technology, culture and civilisation.

This cultural absorption of the Aryans is apparent from the transformation of Krishna, "a demon, an enemy of Indira" in the *Rig Veda* into a God in the *Mahabharata*. There is a solitary reference to him in the *Chandyoga Upanishada*, where one Krishna, "son of Devaki" appears in human form as a disciple of the seer Ghora Angirasa, but nowhere as a teacher or god. This change in his status is highly significant because in the earlier Aryan literature, Krishna is "the designation of hostile dark-skinned pre-Aryans".

Indian history, my friend says, is replete with scores of such instances of 'acculturation'. Almost all the conquerors of India, barring the British, in course of time, adopted the Indian ways of life, the Indian revenue and administrative systems and the Indian view of the world and the Hereafter. The main reason for the reversal of roles was the numeri-

(Continued overleaf)

A LIBRARIAN REMEMBERS... *(Continued)*

After some early assignments at Delhi and Banaras, the author finally settled down at the Panjab University Library, first at Simla and then at Chandigarh, as its Librarian as well as Head of the Department of Library Science. By dint of his hard work, the author has nourished and tendered this institution and made it one of the best libraries in the region. He left this institution in 1983, a year before his retirement, to join the Jammu University Library as its Librarian, which experiences are mentioned in the last chapter. In between, in chapter nine, information about some of the books and articles published by Dr. Sharma is provided, while the books that have influnced him are listed, with abstracts in chapter eleven.

A variety of professional matters has been enumerated for the benefit of the readers in 10th and 13th chapters. These include such topics as professional organizations, library education, library personnel, stock verification, automation, library co-operation etc. These provide an outline about the developments in various subjects that have taken place in India, particularly during the last forty years.

With the help of interesting anecdotes here and there, the author has provided a lucid account of the library movement, library services, and various developments that have taken place in Indian librarianship. He has seen the librarianship in India growing into a full-grown 'adult', right from its childhood. Whatever role he has played in an attempt to build some libraries in India and abroad, or the contributions he has made in the form of publishing books and articles on librarianship and in organizing some professional organizations, etc. have been fully reported in this book.

Students and teachers of Library and Information Science as well as working librarians of all sorts would greatly benefit from the personal experiences of a seasoned librarian and teacher of library and information science. The book is recommended for every library ast would prove quite a useful addition to the existing stock.

It is well brought out by the publisher on quality paper with minimum typographical errors.

Dr. Sewa Singh is Reader in the Deptt. of Library & Information Science, Guru Nanak Dev University, Amritsar.

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ABOUT LANGUAGE, CULTURE & HISTORY. .⁚.

cal inferiority of the conquerors and the comparatively advanced socio-economic development of the conquered.

Secondly, my friend asserts, the Aryans settled first in the plains of western India, roughly from the Khyber Pass to Kurukshetra, where Punjabi was spoken. In the process of mutual acculturation, a new language, Sanskrit, got evolved. Considering the stage of cultural development of the nomad Aryans, this new language could not but borrow heavily from the local *Prakrit*, in this case Punjabi, and leaven it with only a limited words of special significance from the Aryan dialect.

All this is apparent from the very name Sanskrit, and the linguistic kinship of this language with the present-day *Lehndi* Punjabi of West Punjab (now in Pakistan). The dictionary meaning of Sanskrit, "enriched or chiselled", also betrays its origin. 'What was the language which was enriched and chiselled ?' asks my friend. "Naturally, the language of the conquered pre-Aryans", he himself answers.

Moreover, all the four *Vedas* were completed by the time the Aryans reached Kurukshetra. They could not have, therefore, borrowed from any other local language or *Prakrit*. In fact, they would not have condescended to do so. While they named the land between the Khyber Pass and Kurukshetra *Aryavrata*, they called the Gangetic plain *Bharatvarsha*. The land below the Vindhyachal, according to them, was *Dasudesha*, the land of demons.

SANSKRIT, PERSIAN & NOW URDU DISAPPEARING

My friend's third argument is that had Sanskrit been the language of the masses, there would certainly have been some residual Sanskrit-speaking groups, howsoever small, existing even today and using Sanskrit in their day-to-day life. But there is no such group. Being a language artificially manufactured by a body of conquerors, Sanskrit practically disappeared from daily life, when the Aryans were conquered in turn by others from India's western borders.

In support of his thesis, my friend refers to the disappearance of Persian which was the court language of this country for well over a thousand years. Though Persian has left its indelible mark on almost all the languages and dialects of the country, it disappeared from the Indian linguistic scene within less than a 100 years after the British completed their conquest of India in 1857, because it was not the language of the common man. Persian had been a totally alien language imposed from above; being already highly developed, it has not even borrowed from the Indian *Prakrits*.

Even Urdu, which was understood, though not spoken, all over the country until the Partition, my friend asserts, will meet the same fate, because it too, like Sanskrit and Persian, is largely the handiwork of foreign conquerors. Although, like Sanskrit, Urdu too has borrowed quite a large number of words and expressions from local languages or *Prakrits*, it has basically remained an artificially created language in the linguistic greenhouse of India. It is largely because of this that Urdu has lost its popular base in just 40 years after independence; and the time is not far off when it will also be consigned to the country's linguistic museum. *(What about English ? —Ed.)*

My friend's thesis seems highly probable because it is based on some general facts of history. But I am afraid there won't be any takers in the present-day atmosphere of religious revivalism and fundamentalism. It appears that like all prophets he, is condemned to plough a lonely furrow.

Dr. Ambedkar's Riddles

Not unexpectedly, the publication of the fourth volume of Dr. B. R. Ambedkar's collected works, entitled *Riddles of Hinduism*, by the Maharashtra Government's Education Department has let loose a storm in the Hindu orthodox circles. This volume contains his unpublished writings, presumably of the period around 1942.

Some of these deal with the lives and times of the two mythical Hindu Gods—Rama and Krishna. Based on rare and ancient texts, Dr Ambedkar has in these articles tried to expose the ungodly character of these two most popular Hindu *Avtars*. His findings run counter to the common belief in their godliness and have, therefore, hurt the religious susceptibilities of the Hindus.

A CRUSADER & HIS MISSION

Dr. Ambedkar's findings are, however, in conformity with his own belief that hidebound *brahmanic* Hinduism has to be destroyed in order to ensure human dignity and social equality. Even during his lifetime, his actions, utterances and writings had been directed to that end; and his erudition and painstaking research had seldom won acclaim or even critical notice, in Hindu orthodox circles. He never indulged in polemics or flights of fancy. Instead, he always put his case with such logic and supported it with such incontrovertible evidence that it would convince anyone but the bigotted brahmins. Now that Hindu fundamentalism is in full cry, it would be foolish to expect that Dr. Ambedkar's portrayals of the premier Hindu gods and godesses, though drawn from the original texts of the two epics—the *Ramayana* and the *Mahabarata*—would be well received.

(Continued)

ABOUT LANGUAGE, CULTURE & HISTORY...

Religious fundamentalism is uncritical. It is based on unthinking acceptance of the popular myths and prejudices. Any attempt to examine the basic tenets of a religion is not only a mortal danger to fundamentalism, but also to those who are its most vociferous advocates.

But Dr. Ambedkar had a mind of his own. He never accepted any belief, whether religious or philosophic or historical, at its face value. He tested every belief on the touchstone of cold logic or historical or scientific evidence. He often remarked that Hinduism had been harmed more by the blind worship of ancient beliefs than by the foreign conquerors from the north-west. His opposition to Hinduism was more virulent because, having been born in a Shudra family, he had himself suffered unspeakable social humiliations and disabilities because of the caste system. To rectify, these, he carried on a relentless crusade against the ill-founded beliefs of *brahmanic* Hinduism throughout his life. But finding it well-nigh impossible to reform or subvert it from within, he finally renounced his ancestral religion and embraced Buddhism along with thousands of his followers towards the end of his life.

WOULD HE HAVE BEEN A SIKH ?

Earlier, in the 1930's Dr. Ambedkar seriously thought of embracing Sikhism. He visited Amritsar, the holy city of the Sikhs, and met the panthic leaders, including Master Tara Singh. The initial reaction of the Sikh leaders was of enthusiasm. In the first flush of their enthusiasm, they even established a Khalsa College at Bombay, both to provide educational facilities for the scheduled castes in Maharashtra and Gujarat and to impart the teachings of the Sikh gurus to them in order to prepare them to join the Khalsa fraternity in due course.

In his autobiography, *Sach Sakoi* (The True Story), the late Sardar Kapur Singh, one-time member of the Indian Civil Service and the first national professor of Sikhism appointed by the S.G.P.C.. deals with this phase of Dr. Ambedkar's life in detail. According to him, Bhupindra Singh, the then ruler of Patiala, was so excited by Dr. Ambedkar's possible conversion to Sikhism that he decided to offer him the hand of one of his sisters, to publicly demonstrate that casteism had no place in Sikhism. When this subject was broached by a special emissary of the Maharaja, Dr. Ambedkar refused the bait. Being a self-respecting person, he was not for sale.

When Gandhiji learnt about Dr. Ambedkar's intention to embrace Sikhism, he was horrified. He could not bear the idea of losing the support of the six crore Hindu scheduled castes in his fight against the political intransigence of the Muslims. He therefore, hastened to warn the scheduled castes that conversion to Sikhism would put them beyond the pale of Hinduism. Meanwhile, the Sikh leaders, who mostly belonged to the upper castes, also had second thoughts. Master Tara Singh, a first generation Kharti Sikh sent Master Sujan Singh Sarhali to Dr. Ambedkar with an ultimatum : "Either embrace Sikhism along with your followers within the next 24 hours or the Khalsa fraternity will have nothing to do with you". As was to be expected, Dr. Ambedkar rejected the ultimatum with the contempt it deserved. He told Master Sujan Singh Sarhali that neither he, nor a single one of his followers, would ever embrace Sikhism.

HOLD OF UPPER CASTES

Some years later, S. Harnam Singh Jhalla, who became a judge of the East Punjab High Court after independence, disclosed the main reason behind Master Tara Singh's precipitate action. S. Harnam Singh told his friends that had Dr. Ambedkar and his followers joined the Khalsa fraternity, the Golden Temple would have fallen into the hands of *chuhuras* (sweepers). This worthy, who never tired of flaunting his devotion to Sikhism and his knowledge of Sikh history and was for many years a front rank Akali leader, conveniently forgot the inconvenient historical fact that the last Sikh Guru, Gobind Singh, had pronounced *"rangreta guru ka beta"* (the *shudra* is a true son of the Guru).

In addition to the reason given by S. Harnam Singh, (which was totally contrary to the *Sikh Maryada* or basic beliefs), the upper caste Sikh leadership, consisting exclusive of the educated *bhapas* and the numerically perpondrant arrogant Jats, feared that Dr. Ambedkar's conversion to Sikhism would mean the end of their dominant role in the community. While Dr. Ambedkar was an intellectual giant, they were no more than literate. Secondly, while Dr. Ambedkar enjoyed the unstinted support of an overwhelming majority among the six crore scheduled castes, they were sharply divided along caste and regional lines.

The moral of this long forgotten episode in Dr. Ambedkar's life is that the upper caste leadership, whatever its religion, is always obsessively keen to keep its stranglehold over its flock intact through supression of historical facts, misinterpretation of religious tenets, threats of social ostracism, and an aggressive dissemination of the "opium of religion" to the gullible masses.

Raja Rajendralal Mitra Re-discovered

During my weeky visit to the local *Kabari Bazar* held on Sundays on the right bank of the Jamuna under the shadow of the historic Red Fort, I sighted two volumes of Raja Rajendralal Mitra's *Indo-Arayans*, published by Newman and Co., Calcutta, in 1881. This

(Continued overleaf)

ABOUT LANGUAGE, CULTURE & HISTORY...

classic is as rare as it is little known. I had been hunting for it for decades all over the country and abroad. Had I found these two volumes at some established shop dealing in rare books, I would have to pay through the nose. The *kabariwala* asked for thirty rupees and I promptly handed over the amount. I did not have the heart to haggle over the price. This left him as surprised at his good fortune as I was at getting the book for such a paltry sum.

ANOTHER SURPRISE : THAT ARYANS ATE BEEF

There was another surprise waiting for me. In Chapter VI of his first volume, Raja Rajendralala Mitra asserts that for the Aryans, beef was a delicacy. They not only ate it with relish, but also made offerings of it to their numerous gods. In support, he quotes copiously from the *Sutras, Kalpa* and *Grihya* and the *Vedas*, which not only state that bovine meat was used as food, but also lay down in detail the different occasions when cattle should be slaughtered and eaten. The *Brahmana* of the *Yujar Veda*, the grand-house of vedic rituals, enjoins as the *Kamya Isthis* (minor sacrifices) the following : *the sacrifice of a dwarf ox to Vishnu; a dropping-horned bull with a blaze on the forehead to Indra, the destroyer of Vittra; a barren cow to Vishnu and Varuna; a black cow to Pushan; a red cow to Rudra, and other such offerings.* In the bigger ceremonies, such as the *Vajapeya* and *Asavmedha*, the slaughter of cattle was an essential rite. The *Tandya Brahmana* of *Sama Veda* also recommends cow sacrifices on special occasions.

The venerable sage-poet, Valmiki, author of the *Uttara-Rama-Charitra*, slaughtered several calves expressly for the entertainment of Vasishta, the author of the *Smritis*, (which supposedly regulate the religious life of the present-day Hindus) when the latter visited his hermitage, Vasishta, the law-giver, like-wise, slaughtered the "fatted calf" when he entertained Visvamitra, Janaka, Satananda, Jamadagnya and some other sages and friends. In the *Mahavira-Charitra*, in order to pacify Jamadagnya, Vasishta tempted him to the feast saying...."the heifer is ready for sacrifice, and the food is cooked in ghee. Thou art a learned man; come to the house of the learned, favour us (by joining in the entertainment.)"

These are, no doubt, examples from ancient fiction. But surely the authors would not have alluded to beef eating had the practice not been universal. Manu, the law-giver, recommends the *Madhuparka* or the "honeyed" meal" with beef for the reception of kings and other personages. The *Charaka Samhita*, a treatise on medicine, which dates back to the 5th or 6th century B. C., prescribes beef for pregnant women as a means of strengthening the foetus. In some other ancient medical texts, beef soup is especially recommended for people recovering from fainting fits.

How come then that cattle sacrifice and beef-eating came to be abhorred by the Hindus since the beginning of the Christian era ?

AGRICULTURIST VEGETARIANS

According to Prof. D. D. Kosambi, the answer lies in the social transformation of the pastoral Aryans of Central Asia into the sedate agriculturists of the alluvial plains of northern India. Cattle as a source of food were replaced by cereals and vegetables, as they were essential for agriculture. This seems to me to be fairly convincing answer to Hinduism's other riddle. No wonder the Buddha, the Enlightened One, who was witness to the transformation of the Aryans, denounced the slaughter of cattle, both for human consumption and for propitiating the numerous Aryan gods.

As the Buddha's doctrine answered the crying need of the hour, it was readily accepted by the people. However, the learned but shrewd Brahmins were not the ones to give up so easily their hold on their flock, so essential for their parasitic existence. They gradually and imperceptibly adopted the Buddhist doctrine and passed it off as a part of the Hindu *Shastras*. The virtual demise of Sanskrit, helped them to put the Vedas and other Hindu scriptures beyond the reach and comprehension of the common folk, who, in due course, began to regard the sacrifice of the cow and other animals as inimical to their ancestral faith. The truth lies, however, in the diametrically opposite direction.

RAJA : A SCHOLAR OF RENAISSANCE

Though all but forgotten now, Rajendralal Mitra was one of the finest products of the renaissance movement of the 18th and 19th centuries in India. He was a celebrated scholar of Bengali and Sanskrit, a pioneer of Vedic, Buddhist and Puranic studies and a renowed archaeologist. Rabindranath Tagore, in his autobiography has marvelled at the magnificent contributions of the Raja to the world of scholarship. Max Muller, himself an acknowledged Indologist and a Sanskrit scholar, in his convocation address at Calcutta University said : "He (Raja Rajendralala Mitra) is a Pandit by profession, but he is, at the same time, a scholar and critic in our sense of the term...Our Sanskrit scholars will have to pull hard if, with such men as Babu Rajendralal in the field, they have not to be distanced in the race of scholarship."

The Raja was the first Indian to be elected President of the Asiatic Society in 1885. Nine years earlier, Calcutta University conferred on him its first LL.D degree. The British Government awarded him the title

(*Continued*)

of 'Raja' in recognition of his intellectual accomplishment. In spite of his pre-occupation with intellectual pursuits, the Raja was able to find time for political activity. He was for four years the president of the British Indian Association and was the chairman of reception committee of the second session of the Indian National Congress held in Calcutta in 1886. When he died in 1891, the president of the Asiatic Society said : "Wherever learning is cultivated, there the name of Rajendralal is held high." During his 69 year sojourn on this planet, the Raja edited 12 Sanskrit classics for the *Bibliothica Indica Series* and wrote, translated or prepared 20 books, anotated monographs and descriptive catalogues.

Re-writing Indian History

The Governor of Goa, Dr. Gopal Singh, advised the Indian historians, who recently held their annual conference at Panaji, to rewrite their country's history emphasising its underlying cultural unity which has held it together since time immemorial. This gratuitous advice is not surprising.

No doubt, almost all the histories of India are more or less chronological accounts of the reigns of various kings and dynasties. They seldom give us a glimpse of the life of the common people—their problems, their struggles and their sufferings. They are based largely on the fanciful accounts of the Brahmans of those days, or on the florid writings of the official scribes of the Muslim rulers and the Hindu chieftains. The *Puranas* fall in the first category and the *Shahnamas* in the second.

The British historians, though generally more painstaking and research-oriented, did not do any better. They scruplously adhered to the texts of contemporary works because these amply served their purpose: to portray the predatory British rule as the "civilising mission" of a master race, amidst naked and ignorant barbarians who virtually lived a life which was "nasty, brutish and short".

The situation has not improved since Independence. In fact, history writing has degenerated. The historians of free India, with the honourable exception of Prof D.D. Kosambi, Dr. Romila Thapar and a few others, have turned into apologists of the new rulers, especially the Nehru–Gandhi dynasty.

Recently, a new crop of historians has emerged. They are either committed communists (as distinguished from faithful Marxists) or self-professed social historians. The former are busy trying to tailor the fabric of the Indian history to fit the effigy of Marx—disfiguring both in the process. The latter are churning out "subaltern" studies which deal with hitherto little known persons and events: the subjects of these studies, though in themselves interesting, had not made any impact on the course of Indian history over the centuries.

Similarly, the studies of the country's social and anthropological developments, which have become fashionable of late, do not help us to understand the petrified stagnation of the Indian economy, the atomised division among its population, and the almost pathological indifference of the common folk to the recurring political upheavels over the ages.

SOME UNANSWERED QUESTIONS

As a student of history, I believe that unless some of our historians undertake the task of answering the following questions, Indian history books will continue to be a mere narration of events and contain only the names of various rulers and dynasties. These questions are :

Why is it that while the civilisation of Greece, Crete, Rome, Babylon, Assyria, Egypt, etc. disappeared leaving behind only a fragrant memory, the Indian civilisation has survived, though in a state of suspended animation, as it were, for thousands of years ? Why is it that over and over again, a handful of invaders could conquer this country of sub-continental dimensions without any popular resistance ? Why is it that all the conquerors, except the British, adopted the Indian culture, the Indian way of life, the Indian revenue and administrative systems, and, in the end got absorbed into the local populace ? Why is it that all the periods of efflorescence in literature and the arts followed in the wake of conquerors, and with their degeneration, periods akin to the dark ages set in ? Why is it that the disintegration of every powerful dynasty commenced simultaneously with its attempts to perpetuate its memory in grandiose building projects ? Why is it that in India's long history, we never experienced slavery of the classical Roman type, thougn domestic slaves were available in droves for the leisured classes ? Why is it that, while in other countries, the growth of civilisation from a primitive society to the present-day industrial one has occurred in a spiral fashion, in India it has moved in cycles ? (Even after developing an urban-commercial civilisation of a very high order as early as the times of Asoka the Great, during the imperial age of the Gupta and the rule of the Great Mughals, India backslided into its former moribund agricultural economy ?) Why is it that no technological improvement took place in agriculture though it was the main source of sustenance of the people ? (The ploughshare and the hoe remained the same for almost 2,000 years.) And, lastly, why is it that despite their underlying cultural unity, the Indian people remained irreconcillably divided and fell an easy prey to every invader ?

(Continued overleaf)

CAN EDUCATION CHANGE ALL THAT ?

Ratna Ghosh & Mathew Zachariah

EDUCATION AND THE PROCESS OF CHANGE

Sage Publications, New Delhi, 301 pages. Rs. 190.00

A comment by Samuel Mathai

Since Independence forty years ago, we have had a large number of reports, policy statements, articles and books on education in India. Official 'commissions' like the University Education (Radhakrishnan) Commission, the Secondary Education (Mudaliar) Commission, and the Education (Kothari) Commission have produced voluminous reports; bodies like the University Grants Commission (UGC) the National Council for Educational Research and Training (NCERT) issue periodic reports and statements on various aspects of education; and decisions affecting the life and work of universities and other institutions are taken by the Ministries of Education, Health and Agriculture, the Planning Commission, the Medical Council and other agencies. In addition to this large volume of literature on education produced by official bodies, we have also had a great many 'papers' and articles and books by many individuals and groups of scholars. Many aspects of education have been studied in detail and much statistical material has been collected and analysed.

A DISAPPOINTING DOCUMENT

The process of 'discussing' education goes on, and the Government of India itself periodically puts out fresh plans and proposals. The latest of such "policy" statements was published in 1986 by what is now pompously called the "Ministry of Human Resource Development" (which is the old Ministry of Education 'writ large'). This document is called *'NATIONAL POLICY ON EDUCATION—1986'*.

This 27-page document, prepared after a year-long 'national debate' and gestation is as disappointing as the mouse brought forth by the mountain: it is superficial and does not come to grips with the real problems of education. It merely reiterates what was said in past statements of "policy", without showing much awareness of the large number of studies that have been made by various scholars (Indian and foreign) on many aspects and problems of education in India.

The *1986 'National Policy'*, after repeating what the 1968 National Policy had said, goes on to speak about what "will" be done to translate intentions into actualities. The Education Commission had said in 1966: "We realize that many of the things we say here have been said before, notably by the University Education Commission (1948-49). It is worth recalling, for instance, that the Commission laid great stress on education for agriculture and its improvement, yet nothing significant happened. The real need is *action*. The poignancy of the situation and the grim times we are passing through underscore this simple but vital fact."

Many years ago, Gunnar Myrdal in his voluminous study called *Asian Drama*, in which he discussed the causes of poverty and backwardness in some South Asian countries, indicated that the main need of these countries was a change of attitudes and motivations. But though many studies have since been made and periodic plans and proposals for modernisation and improvement have been made by governments and other bodies, the influence of linguistic and religious antagonisms and the growth of 'fundamentalisms' of various kinds have made it extremely difficult to take effective steps to bring about a transformation of attitudes, and to convert good intentions into positive action.

POLICY—PERFORMANCE GAP

The gap between declared objectives and actual performance in many areas of education is clearly shown in many of the essays in *Education and the Process of Change*. This book, edited by Ratna Ghosh and Mathew Zachariah, is a collection of essays which examine some of the constraints (social, cultural and

(Continued)

(Continued)

ABOUT LANGUAGE, CULTURE & HISTORY. . .

Karl Marx tried to answer some of these questions, though admittedly and understandably in a perfunctory manner. He attributed the endemic stagnation of India's economy and its people's indifference to the world around, to the self-sufficient village economy, which was dependent on unpredictable annual rainfall. This, he argued, not only kept the Indian economy in its primitive state of development, but also bred an authoritative system of government, which fed on itself as well as on the people. Karl Wittfogel has renamed it as "Oriental" or "hydraulic" despotism.

Although it is difficult to question the basic validity of Marx's thesis, it is also not feasible to totally accept it, as it stands—for that, much more work needs to be done on it. But I regret to say that I cannot think of any modern Indian historian capable of performing this epoch-making task. The future, too, does not hold any promise, with the kind of half-baked historians our so-called universities are turning out year after year. The increasing stifling intellectual climate in the country is also not conducive to such an unorthodox attempt at re-writing Indian history. □

CAN EDUCATION CHANGE ALL THAT ?. . .

economic) which affect the quantity and quality of education available to various sections of Indian society. Some of the essays point out that the very poor sections do not benefit from education to any significant extent. Others show that in the areas of child labour, and education of girls in the more disadvataged sections, the effect of education is minimal and is retarded by lack of incentive on the part of the learners and want of enthusiasm on the part of the educators.

A good deal of very useful statistical material is assembled here, and the reader's attention is drawn to facts and details that the vague statements of national policy-makers hide or ignore. This is indeed a useful book and should be welcomed (as the blurb says) by "those interested in the fields of sociology, education and development studies."

But naturally, a collection of essays by different persons inevitably suffers from the diversity of approaches and the manner of verbalisation. Since most of the essays are analytical and descriptive, it is difficult to see any clear guidelines or suggestions for reform. One section of the book consisting of four essays is called "Strategies to Overcome the Constraints." (The first section is entitled "Structural Constraints", and the second deals with "Economic, Scientific and Technological Issues".) But actually the essays do not seem to indicate any real "strategy"– if 'strategy' is the marshalling of available resources to achieve a desired end. Nevertheless, these and some of the other essays do provide a clear analysis of some of the short-comings and inadequacies of our educational arrangements and practices and, at least suggest the direction of necessary change.

MODERNITY OF TRADITION ?

In the last section, called "Social Change for Cultural Revitalization", there are three essays: the first of these by Joseph Di Bona and R. P. Singh, is on "Modernity of Tradition in Indian Education:. The Revival of Indian Languages and Indigenous Systems of Education." It is difficult to understand the purpose of this essay. The title itself is peculiar: what does "modernity of tradition" mean ? The main argument appears to be that in India, "we have to deal with a widening gulf between the English-speaking elite that controls the government, economy and highest educational apparatuses on the one hand, and, on the other, a much larger population with inadequate facilities, vernacular knowledge, and no prospects of economic or social mobility." This is an all too familiar polarisation of Indian society.

ABOUT ELITES & LANGUAGES OF THE PEOPLE

Here, as in some other essays in this book, the word "elite" is used in a pejorative sense. The elites have the best of everything, and the rest have poor schools or no schools at all, and little of any of the good things of life. This is not an accurate desciption of Indian society today; but there is much force in the argument that unless better conditions are created for the children of the poor, the oft-declared aim of "universalisation" of education will remain either a pipe dream or a case of political hypocrisy. But how shall we deal with the problem ?

Di Bona and Singh seem to suggest that in India, education should be wholly in the 'vernacular' languages, including the 'tribal' languages now demanding attention; and "the entrenched English elite" should be done away with. Is this now a realistic 'solution' of the problems of inequality and 'class' formation ?

There are over 1650 languages, according to the Census report, and there are several more scriptless and unrecognised primitive tongues. Is it possible, to "educate" every individual in his or her own "mother tongue" ? Is literacy equivalent to education ? How will the multiplicity of languages and dialects affect the political unity and administrative structure of the country ? Will social and economic mobility be helped or hindered by the nearly 700 million people of India being "educated" in over 1600 languages ? Will each of these linguistic groups be able to produce its own "organic intellectuals" (whatever that phrase means) "to challenge the entrenched English-medium elite that dominates cultural life in India today ?" Are Di Bona and Singh not aware of the "Hindi–medium" elite who are dominating the political life of India ?

CAN EDUCATION CHANGE ALL THAT ?

The writers in *Education and the Process of Change* do not seem to take into account the fact that India is not a homogeneous country, and that its tenuous political unity is the product of historical events like the "Muslim" invasions and the rule of Sultans and Mogul emperors, the establishment of British rule for nearly 200 years. Mahatma Gandhi himself once said (after Independence) that he was grateful to the British for two things—the English language and the railway train. Indian society was always elitist (in the bad sense of the word); the division of the Indian population into hundreds of 'castes' and tribes, and the great disparities in wealth, culture and social status among the different groups are the product of what some sociologists call the "Sanskritisation" of India. The entrenched elite of today are not the English-speaking products of our universities, but the people(some of them barely literate) who climb on to one or the other political band wagons. Social change in India is inhibited by 'religious' revivalism and the dynastic ambitions of the 'rulers' much more than by the failures and defects of the educational system.

(Continued overleaf)

An Insulated Neighbour

Shekhar Bandyopadhyaya : BURMA TODAY

Papyrus, Calcutta (1987) pp 120; Rs. 75/-

Comment by Mohan Mukerji

Burma is a neighbouring country. But there are very few contacts. The Burmese Government has for years adopted an insular attitude—may be due to fears of being everwhelmed by the two gigantic neighbours, China and India. In this context, the book published by arrangement with the Centre for South and South-East Asian Studies, Calcutta University, should be of great interest not only to scholars busy in area studies, but also to the general readers, especilly persons like me, born, brought up and educated in Burma, but migrating to India when the Japanese army invaded Burma during World War II.

Beginning with the historical and socio-economic background of the country, mentioning the *Thakin* movement (U Nu and Thakin Aung San were President and Secretary of the University Students Union, when I was an Intermediate student), the formation of the AFPFL in 1944 during Japanese, rule Aung San's assassination in 1945 and Burma becoming independent in 1948, the author brings out how socialist thought had always inspired the leaders of independent Burma. The possibilities of economic development due to surplus rice, teak forests, petoleum, minerals, are described along with the story of failures. The end of democracy with General Ne Win taking over power informally in 1958, and formally in 1962, did not seem to cause any economic improvement. In poor countries finally succeeding to threw off foreign rulers, socialism is attractive—we know this in India. But implementation, along with real betterment of the economic conditions of the ordinary citizens is difficult. Burma has been one such country.

The author describes how "the Burmese way to socialism" extended even to retail trade and export of major items—shades of *Upbhokta Bhandars*, STC, MMTC etc. Land was nationalised. There was direct agriculture credit given by government. Efforts were made to improve agricultural practices. But black market flourished. "Cooperative Industry" did not do well. One indicator of improving standards of living was increasing consumption of rice; but this reduced export, causing less earning of foreign exchange. Industry continued to be dominated by state-owned units ("commanding heights" in Indian terminology !). Crude oil production declined after the peak year 1979-80. Believing in "closed society", international trade and aid were both kept at low levels.

However, because of the basic advantages in rice cultivation, Average Annual Growth Rate of GDP, which had been 2.9% during 1965-1973 improved to 6% during 19J3-1984, which was better than in India (4.1%), Bangladesh (5%) and Pakistan (5.6%). There are other interesting comparative statistics. Thus the assessment of the performance of the military rulers is not very bad.

It is also mentioned that one reason for the continued acceptance of such rulers is the existence of ethnic insurgency. Military backed dictatorship is a common feature among India's neighbours, and reading the book one feels thankful that in spite of having many problems and experiences which are similar, India is still a working democracy.

Mohan Mukerji (born, brought up and educated in Burma, as he has mentioned) joined the IAS in 1949 (Rajasthan Cadre) to retire as Chief Secretary and later, Advisor to the Governor. □

CAN EDUCATION CHANGE ALL THAT ?. . . *(Continued)*

But it is necessary and important to draw attention to these failures and defects in our educational activity. Some of the essays in this book do this very effectively, and the attention of the educators and the administrators must be drawn to them. If education is to be the means of desirable social change, education must be consciously directed to serve this purpose. There is a great deal of hypocrisy in our national life and a great unwillingness to be truthful and realistic. It has been found that instead of promoting upward mobility and reducing disparities, education in India has actually "served to reinforce the existing disparities."

It is somewhat ironical that *Education and the Process of Change* which has so much useful information, and some very pertinent criticism of India's educational effort, should be the result of a conference held in Montreal (Canada). Most of the participants in that conference were foreigners or Indians living abroad. The editors are both Indians living in foreign countries; and all of them belong to what Di Bone calls the "entrenched English elite"

Distance has the advantage of a greater measure of objectivity; but it also tends to produce a sense of superiority over those who are struggling with the problem on the spot. Nevertheless this book should be welcomed as a very useful and scholarly addition to the literature on the educational problems of India.

The well-known educationist, author and savant, Prof. Sameul Mathai has had a long and fruitful career as a teacher (Ferguson College,Pune; F.C. College, Lahore; St. Stephen's College, Delhi; 18 years in all). For the next 20 years, he served the cause of higher education in the Association of Indian Universities. U.G.C. and as V.C. Kerala University. He has also been a visitnig Professor in USA and UK.(In his eighties, he is still very young in his spirit and mind to offer and undertake such *book reviews for us).* ●

Poets' Corner

A RANDOM HARVEST OF WORLD POETRY

Through the columns of IBC we had invited contributions, articles, poems, translations, memoirs, reports of significant contemporary events etc. from our reviewers, subscribers, and general readers for the special World Book Fair number. The few we knew intimately we approached personally and many others through letters. In some cases, the response had been prompt and generous, and in others, timely. But many who we thought were quite active, diplomatically slipped into silence. Faced with a sudden drought on this front, my mind turned to some poets I had met earlier in the USA and recently (1987) in India in the World Congress of Poets held at Madras. They speak different tongues ..Chinese, Japanese, Korean, Thai, Greek, German, Turkish, Arabic, English etc....and enjoy quite a high position in their respective countries and literatures.

We reproduce below translations of some of these poets which have appeared in **World Poetry** *and in some of the anthologies they had so generously sent me. We hope this 'combined harvest' will tickle the palate of every reader.*

—IKS

ASIA ★ Chinese

POETRY

Poetry is a wall in my heart:
A lonely wall, a lonely art.

On this side, it fences me, a poet of simplicity and felicity.
On the other, it faces the world, a world of voracity and tribulations

It is heedless of temptations;
It is fearless of tribulations.

I can catch no sight
Of the wall's height.

Looking up to the wall's top.
I know I need transcendence;
I know I need perseverance:
I feel thirsty for excellence.

I've no idea how long it takes to build this wall;
I've no idea how long it stands before its fall.
Maybe, it lasts but a single day;
Maybe, it will last till Doomsday.

Storms and worms cannot wipe out its brave comportment:
Years and tears cannot wear out its graceful deportment.

And only I,
Its foot standing by,
Can pick up a volume of sadness
Or a picture of gladness.

Although my heart is burnt to ashes,
The fire of its love still lashes.

Poetry is my best answer to life's call in gratitude;
It makes me stand in solitude and yet free from solitude.

—**Liti**

translated by David Li-heng Chu

('Liti' is the pen name of Chi-Lung Wang. He took part in the world Congress of Poets held at Madras in 1986–87.)

INSIDE AND OUTSIDE

Dark mirrors on the glass windows of a coffee shop
Spying on
The chilly afternoon outside that is beginning to look more and more like autumn
Inside, light music continuously flows around that umbilical cord wound in knots
Nourishing an infant who, after birth, doesn't know where it came from

A young woman with a big bulging stomach
Carries a small daughter with braids who loves to sing
Babbling as she passes this line of long French windows
The little girl's white-skinned hands carelessly stroke
An appropriately trimmed column of bushes, standing neatly before the window sills like soldiers in ranks

The golden autumn sun
Outside on the red brick road
Can after can was sold
Inside, keeping watch over a pot
Mingled with a baby's cries and the coffee's bitterness
I heard the sound of selling

by **Ms Shiang-hua Chang**
Trs : Stephen L. Smith
From : Sleepless Green Grass

ARISE

After the road was widened
And the arcade dismantled
Arising in the morning and hanging the freshly washed
Clothes on a bamboo pole in front of the door
To dry in the wind
Taking advantage of the early morning breeze
To wipe and clean the window lattice
She can't help but think back on
Her school days
When at morning rallies, representing her schoolmates
She stood on the flag stand and gradually hoisted the billowing national flag up the flagstaff
Amidst a cheerful sound

The flag rose into the air and flew up
The drying clothes danced in the wind
The widened street, one on top of the other houses
In the season of swelling rivers, the era when
The boats ride high

No one is an exception
There was a firmiana she had grown up with
When she went to visit her parents after her marriage

(*Continued overleaf*)

She still saw in the backyard of her
mother's house
Its roots, inch after inch, stuck
deeply in.

—Ms Shiang-hua Chang

Trs : Stephen L. Smith

From : Sleepless Green Grass

(The poet has a unique position in modern Chinese poetry. She has represented China at the World Congress of Poets held at Seoul, San Francisco etc. She was for some time the editor of *Grassroots Poetry Monthly*.)

★ Japanese ★

SIX HAIKU POEMS

I was released from the gloom
As the chrysanthemums
Began to bloom.

Chrysanthemums diffusing
scent of perfume,
And she looks so happy:
It's the very day of her wedding.

As I was reading Rilke's poems,
At the tea house in a corner,
I felt spring is drawing near.

With the vapor of the kettle,
Time of the days after the New Year
Is flowing at leisure.

I left the book
On the train baggage rack:
Mountains were dormant.

The soil of the garden
Was damaged by frost deeply:
Afraid to fall in ennui.

—Sojinkan

Trs : Sakuzo Takada

From : Sojinkan's Haiku Poems

('Sojinkan' is the pseudonym of Yoshitaka Yamaguchi. He has been writing poetry for more than half a century.)

A PRAYER FOR PEACE

There's land enough on this earth,
That everyone could have his own:
Only we men are sharing it wrong.
No need to fight to live in peace,
There's land enough on this earth.

There's water enough on this earth,
That everyone could drink enough:
Only we men are sharing it wrong.
No need to fight to live in peace,
There'e water enough on this earth.

There're dreams enough on this
earth,
That everyone could fill his heart:
Only we men are rejecting it.
No need to fight to live in peace,
There're dreams enough on this
earth

—Jose Civasaqui

(The poet is an important figure in Japanese literature. He is also President of Japan Song Translators' Society. He attended the WCP held at San Francisco.)

SIX HAIKU POEMS

When I take watered whisky
Platonic love is somewhat
Not enough for me.

Any story
Much complicated there might be
When cats have love affair.

The fan in autumn :
Jekyll and Hyde live together
In my unique mind.

The dandelion blooms
In a narrow dirty path.
Still the color is yellow.

The day grew longer
On ev'ry Saturday
I must watch my grandchildren.

When a woman tells a lie,
Soon be seen through why
Winter water is so clean.

—Hirose Nakimaro

Trs : Sakuzo Takada

From : Two Sides of a Life.

('Nakimaro' is the pen-name of Mr. Ichino Hirose. He has written poetry for over fifty years. He is the friend, philosopher, and guide to a new generation of poets.)

SIX HAIKU POEMS

There is an "L" in capital letter
And a star :
They lie down for a nap in
summer.

As I left my company
I can gladly pass the summer
Not in a necktie.

When I crack the chestnuts
I cannot catch up with the kids
Who are eating the nuts.

The women in Paris
Fashion in black clothes
At the end of the year.

The young wife
Puts on the traditional cost
Over the European suit.

I burned the letters
In the stove
It's the end of my love.

—Sakuzo Takada

Trs : by the poet

From : Fresh Green

(The poet is a talented translator too. Through English and French, he has projected several Japanese poets outside his own country. He is also the Director of Japanese League of Poets.)

★ Korean ★

BUDDHIST NUN

Though she has renounced the
weary world,
She weeps for a lingering affection
enshrined in her heart;
A wood block, sounding in the
raptures of a ritual of greeting
Dawn,
Is the same long lamentation.

The three Buddhist images, seated
face with her,
Are the forms above the flesh
modelled merely on the images;
Her agony, therefore, keeps flicker-
ing in soul tied with karma,
And she has an overnight memory
of original sin by an old bonfire.

The incense, burning and dying,
makes the heap of ashes,
But her desire of reviving is a
fervour bound up with life,
And it is a piteous thing, that's of
no use in lamentation.

Though the floor of shrine to the
plow is wearing and crumbling
away,

A RANDOM HARVEST OF WORLD POETRY

She is still reading Dhārānl, over
and over, like rolling the
precious stones,
As if she wailed and repeated
herself firmly pretending
innocence.

—Kim Young Sam
From : World Poetry

(The poet is Professor of Literature and Ethics at the Chungbuk National University, Cheongju, Korea. He holds a high position in the World Poetry Research Institute, Korea, and has very competently edited *World Poetry* in 1983.)

THE VASE

My little girl crying
Tried to fix
The pieces of the broken vase.

For it would not hold water
She could no longer put in it
Flowers she liked.

How many times she thought of
Casting them out.
How many times she changed her
mind again !
Picking out of her cherished chest,
at last,
A piece of golden thread,
She bound together carefully
Those broken pieces.

One day, in the drops of tears
Collected in the vase,
Roses and lilies
Come alive in buds
Laughing and dancing,
Come into full bloom,
Singing thus:
"We are the tear-drops of little one
We are the pearls of her heart !"

—Choi Yil-Un
From : World Poetry

THE PREMATURE GRAY HAIR

Scores of years in the mirror,
Looking at me, the grizzled feature,
Through my grizzled hair
Comb my five fingers and ten
fingers.

Wrinkles out of the life as floating
cloud,
Without any results, any achievements.
Age the medal of time and tide,
And in pale, tired, and frightened
face
Part the grizzled hair in the middle.

Magnifying glass on the books
Left unfinished on the shelves,
Holding a cigarette-butt in mouth,
Glazing bald-headed fore head,
At last—go slighty deaf.

While brushing baby-teeth
A set of artificial teeth get pulpy
And occupying good seat of Ondol
room,
Between the eyelid hollowed out
Go over the winding road.

Is it a fluttering snowflake ?
My age is shivering with the cold.

—An Myeong-Ho
From : World Poetry

THE STONE IMAGE OF BUDDHA

Flute tunes
From far antiquity
With delicacy
Drift about your mouth.

Muffled music,
Abstruse and profound,
Swirls around
The lotus-seat.

Merciful Figure
Superior
To life and death.

O those eyelids
Of yours !
Moved to tears in ecstasy.

—Yang Myeong-Mun
From : World Poetry

WHISPERS AT NIGHT

Let's part without goodbyes,
Parting is the final frontier.

This long journey of silence
Seems to be near its last stop,
I look for my baggage
And find I have none.

Life is like that,
So is this train.
Everyone has gotten off :
Only you and I remain.
Money and reckoning for you ;
Loneliness and escape for me ;
...We have no chair between us.

On reflection,
It's been a journey of terrible
disgrace,
I stand on the steps now
And with a new heart
Look at sky, clouds, trees and
wind,

Let's part without goodbyes,
Life is like that ;
Parting is the final frontier.

—Byung-Hwa Cho.
(*Trans. Prof. Kevin O'Rourke*)

(The poet is University Professor at Seoul. He is a leading writer of Korea and has represented his country in various international seminars and conferences. He has visited India twice, in 1975 and 1986.)

THE CRUSADE

In the arena of Madrid
there were no bulls.

They were all in the
distant heavens,
listening with their pitying eyes
to the cheerful cries of "Ole! Ole!"
by the millions of ugly
humankind blaming them.

O, so cruel and cunning, so pitiless
and miserable !
Is there any creature under the sun
more cruel than man ?

My wife and I tried to endure it,
but, alas, so dizzy and nauseating,
ran back to our inn helplessly.

You, men of righteousness,
who protest against nuclear
weapons,
You, lovers of animals,
who shout against whaling,
come to the bloody arena here
and watch the noisy crowd frenzied
at the sight of bulls killed
in this unfair manner !
Ecce Homo !

O, India, you, country of mercy,
proud of your everlasting history,
It's high time you stopped your
everlasting dreams,

(*Continued overleaf*)

and started a crusade
to rescue your good brothers,
Then, I'll be the first to join your cause.

—Choi, Hwa-Gook

(*Trans*: *Toshikazu Niikura, Japan*)

GASOLINE

Would that I were a woman
like gasoline !

Light Soul
Not having to feel weight.

Inflammable heart
warm and dangerous.

Pure volatility
Without an iota of lees.

Would that I were a sweetheart
like such Liquid.

—Heu Young-Ja (*Korea*)

★ Turkish ★

THE SKY-TREE WITH BRANCHES HANGING ON EARTH

My eyes pierce through
the walls like X-rays,
I am wandering the
streets of this town ;
This must be our first
encounter Mr Robot !
Good morning,
Ear-splitting noises,
It must be a new
space age. See how
Our machines work. The shop-windows
Are the laboratories solving
The mysteries of our bodies:
Dusty books, newspapers and colour magazines
Aim at a point where we lose ourselves.

A world of praise on my lips : Are you there
Mr. Prometheus ? How massive is that fire
You had stolen from Heaven
And how deep and wide is the light
That we climb and climb, but never finishes !
Ulysses is beyond the force of gravity.
I am looking for my roots in a dense forest,
Where is the first man ?
I am on the floors of streaming oceans :
Fishes, primitive cells and fossils
Do not speak my language,
Still in my darkness is Africa,
I am too far to reach Proconsul,
You studied wrongly my body Mr Darwin !

Time echoes my past from a distant quasar
Am I so stranger in this world
That passing over the G. force
I now look for my parents in Space.

—Osman Turkay

(A modern celebrity in Turkish literature he lives in England. Last year he came to India to attend the World Congress of Poets.

★ Philippines ★

THE FUTURE !

The FUTURE will be
as we make today,
Today of yours and mine
and all that's man
What then be that FUTURE !
If the present is worse
than yesterday.

We know what they say, "there's no
Present if there was no yesterday,"
A yesterday which is better than today,
What's the FUTURE, but worse or none maybe.

We simply wait for the FUTURE,
Which now we make today;
Today of what but wars and hate and die !
FUTURE for sure shall be death.

We of today follow them of yesterday
Whatever it maybe, it's okay we say,
Take it as it comes whatever it maybe
Too, admitting ourselves the FUTURE here.

The FUTURE will be bright, it will
If we, of today change our life anew,
Asking ourselves why are we here ? Of course
To do our share for them who'll take o'er.

The World of Man will be glorified,
With LOVE and KIND in each ones heart,
There will be perfect happiness for all,
Plus beauty, in the REBORN "Lost Paradise" of Man !

—Father Eleuterio J. Tropa

(The poet, though old, is very young is spirit. He calls the modern age 'the Golden Age' of human civilization. Last year he was in India for the World Congress of Poets representing Philippines.)

★ AFRICA ★

(The first 4 poems are from Vol. 20 No. 3 of 'Poet' The last one from "Adult Education and Development" Journal from FRG. –Ed.)

MEANING OF AFRICA

Africa, you were once just a name to me
But now you lie before me with sombre green challenge
To that loud faith for freedom (life more abundant)
which we once professed shouting
Into the silent listening microphone
or an alien platform to a sea
Of white perplexed faces troubled
With secret Imperial guilt; shouting
Of you with a vision euphemistic
As you always appear
To your lonely sons in distant shores...

Oh, I got tired of the Northern sun
Of white anxious ghost-like faces
Of crouching over heatless fires
In my lonely bedroom.
The only thing I never tired of
Was the persistent kindness
Of you too few unafraid
Of my grave dusty strangeness.

So I came back
Sailing down the Guinea coast,
Loving the sophistication
Of your brave new cities;
Dakar, Accra, Cotonou,

A RANDOM HARVEST OF WORLD POETRY

Lagos, Bathurst, and Bissau;
Liberia, Freetown, Libreville—
Freedom is really in the mind,
Go up Country, so they said,
To see the real Africa,
For whosoever you may be,
That is where you come from.
Go for bush; inside the bush,
You will find your hidden heart,
Your mute ancestral spirit.

—**Abioseh Nicol** (*Sierra Leone*)

(*From the author's book of the same title.*)

AFRICA SPEAKS

In the pages of the past,
In the faithless days of long ago,
When vision was short, and knowledge scant,
Men called me "Dark Africa,"

Dark Africa?
I, who raised the regal pyramids,
And held the fortunes
Of conqu'ring Caesars
In my tempting grasp?

Dark Africa?
Who nursed the doubtful child
Of civilization
On the wand'ring bank;
Of life-giving Nile.
And gave to the teeming nations
Of the west
A Grecian gift!

The dazzling glare of iron and steel
Sometimes obscures non-metal worth!
So when I disdained my pristine
Bows and arrows,
They called me 'Dark" in all the world.

But dearer far than cold steel and iron
Is the tranquil art
Of thinking together
And living together.

Dark Africa?
Underneath the clotted roots
Of my kingly whistling palms,
I keep a treasure that none can measure.
Dark Africa!
My dawn is here:
Behold, I see
A rich-warm glow in the East.
And my day will soon be here.

—**Michael Dei-Anang** (*Ghana*)

NEGRO CRY

I am coal
and you wrench me brutally from the ground
and make me your mine, boss!

I am coal
and you light me, boss,
to serve you eternally as a moving force,
but not eternally, boss!

I am coal
and I have to burn, yes,
and burn everything with the force of my combustion.

I am coal
the exploitation burns me,
burns me alive like tar, my brother,
until I am no longer your mine, boss!

I am coal,
I have to burn,
burn everything with the fire of my combustion.

Yes,
I will be your coal, boss!

—**Jose Craveirinha** (*Mozambique*)

UNREPORTED STRUGGLES

As you knife through
your breakfast bread
and leaf through
the morning paper

Don't flip over
the 'World News' page

Read how many Freedom Fighters
were slaughtered yesterday
in Namibia
how many Palestinians were massacred
in Lebanon
how Savimbi, drunk on alien promise,
shot sunset guns at kinsmen
haw the Leopard of Kinshasa
carried the Congo
to the market of Europe
coming back home
with an empty tray
how, in El Salvador,
Death Squads empty American guns
into sleeping hamlets
Remember
the unreported struggles
of our beleaguered South
Remember
as you lift the cup
to your lips, and
ask
whether the liquid you savour
is tea or blood.

—**Niyi Osundare**

(The poet teaches at the University of Ibadan. Also, he is one of the editors of *Opon Ifa*, a poetry journal. Courtesy: *Okike*.)

WHEN YOUR GREATEST HOPE IS PEACE

No one seems to understand
why she ran away from her country

its perfect climate and green mountains
surrounded by misty clouds

There are troubles everywhere
but she ran away
because **war** is

watching smoke arise from burning
villages from your bedroom window

sleeping with the noise of tanks
roaring on the asphalt road

meeting soldiers at every metre
and trembling when they ruffle your hair

knowing more persons who have been
imprisoned than those who haven't

bringing up children with fear

having anxious parents awaiting
your return every late afternoon

worrying when things are quiet

forgetting the sight of the night sky
the moon and stars because of curfew

War is
when the noise of bullets becomes common
when no one knows where you ended up
when you don't meet anyone you grew up with
when the people in the street are

(*Continued overleaf*)

A RANDOM HARVEST OF WORLD POETRY

either younger than 20 or older than 40
when your greatest ambition is to get out
when you say good-bye forever
when you search for tranquility
when the sight of you reminds
people of the bad side of life
when you see more women in the camps
when you accept homesickness
when the simple things become
precious

—Arart Iyob Tekln

Ararat lyob Teklu is an Eritrean refugee who has been living and working in the Sudan for the last five years. She is closely associated with the development work of GTZ (German Agency for Technical Cooperation). "The worst form of illiteracy in life is not the illiteracy of reading and writing but the *illiteracy of humanity* which is responsible for misery, poverty and war," This is the nature of the thoughts of the authoress of the poetical text when she wrote this somewhat melancholic piece of protest. At the same time the poem provides a good transition from the literacy theme to the theme of "peace and adult education."

This *Peace Poem* and the poet's introduction have been taken from March 1987 Number 28 issue of the "Adult Education and Development" half-yearly Journal of the German Adult Education Association (DVV) 5300 Bonne 2 (FRG).

EUROPE ★ German

ANTIQUE TORSO

Put on your hat, my friend, but listen:
not before the mirror ! For as god-head
you are excluded. In the war, they have somewhat
reshaped you, and the war fronts are drawn
with scars obliquely across your forehead,
shadowed, with puffed-up edges (the junior surgeon
did what he could, in the tent, by the candle,
inexperienced, and so tired and young !).
Even though your nose may have collapsed, be glad
that you can still breathe, and otherwise, too,
you are enjoyable: the skin which is burnt,
red, to be sure, and smooth like the ape's buttocks,
now healed, and what is beneath, is protected.
Yes, and the women—! You can guide somewhere
the mouth of a young girl, since everywhere
there are pastures of lust for the grazing lips.
Oh, you will find one who will in the darkness
forget in her kissing completely your face
and the glass eye, happy that you are a man.
Yes, and the friends–! Well, for all that
there is one left who loves you, even though he
cannot give you his hand, not even the left one.
No, you are quite well off, no cause to complain.
Put on your hat, my friend, but listen:
only before the mirror ! Don't tremble and look
at your face ! Then go out of the house,
Go into the street, with your head upright,
into the midst of Apollo's arrows.

From : Ich bin und singe die Zeit (I am and sing of the time.)

--Adolf Georg Bartels

Trs : Werner Manheim

From : Be Confident

DELTA OF THE GANGES

Tears are uniting
the great man Tagore with
Sister Theresa--:
into one soul are wandering
prayers from both of their hearts.

CALCUTTA

Antiphonal songs
of need and prayer shiver
across the Ganges.

In the eyes of the children
God's solace glows but weakly ..

VIETNAM WAR

Gray is the twilight
that crawled over the dead land
on the Mekong shore,

hiding the bridges and paths
and concealing the bodies.

KOREA

Out on the rice fields
the thirty eighth parallel
cousins are dying-

"Are we the last dead bodies ?"
still echoes across the stream.

--Carl Heinz Kurz

Trs : Werner Manheim

From : Wherever I Went

★ Greek ★

MY SMALL VOICE

My small voice in the people's mouth
turns into a strange sound—a living cry
bursting out of a secret pledge
which seals its mouth when triumphs a tyrant.
It waits and waits by the candle light
One day the newspaper carries it
in invisible letters
to be read only by those
who happily go to the gallows
that tyranny may not strike again
that none should be strangled any more.

What did'nt I give, my friend ?
I plunged into the fire
to save all humanity from inferno.

—Kriton Athenassoulis

Tr. by Agnes S. Skina

Kriton Athenassoulis is one of the leading poets of Greece; author of 11 books of poetry; recipient of

A RANDOM HARVEST OF WORLD POETRY

Prize of company of 12; (1963) and State Poetry Prize (1969) he has been widely translated and published both at home and abroad.

CAGES

The speeches were over
The music died down

Upon the window sill
Near the bell-tower of the church
The cages were flung open suddenly.
...As was a long-established custom
to this hour
And in a crazy fluttering of wings
Out flew the pigeons.

Someone asked me;
"Why did they close the pigeons in
the sky ?"
I walked away. in silence......

THE BUTTERFLY

When the rain paused
it lightly flapped its wings
and flew
Over the soaked grass
into the sky

Higher and higher it went
Until its wings grew weary
Then it sat to rest
on the rainbow

But the rainbow flexed !
For too heavy was
the butterfly !

—**Vassilis Vitsaxis**

Tr. by the author

Vassilis Vitsaxis was Ambassador of Greece in India. He received the French Academy Award for Poetry in French, 1969. His poetry book in Greek (1975) received acclaim. He has authored two books: one on Hindu Mythology and another comparing the teachings of Plato to the *Upanishads.* He speaks 7 European languages fluently.

★

We await our readers' comments on this compilation before offering another selection from World Poetry.

– Editors

THE DIARY AS ART

WORLD LITERATURE TODAY

A Literary Quarterly of the University of Oklahoma (USA)

Spring, 1987

Comment by R. K. Kaul

The Spring number of *WLT* focuses on "The Diary as Art". Over 50 pages (out of a total of about 180) are devoted to a discussion of this subject. Journals and diaries have been written for centuries without being taken seriously as a literary genre. The recent attention to them is owing to various causes. For one, their authors were unpretentious and sometimes barely literate. In social history, such sources have a place since they acquaint us with the outlook of the relatively modest members of society such as women, traders and the like. Diaries and journals are sometimes used as a supplement to the formal literary compositions of well-known writers. Like letters they reveal the writer in an informal mood. But these days in totalitarian societies where there is a strict censorship on the press, they are the resort of the non-conformist. Very often, these are smuggled out of the countries of their origin and published abroad.

In this number of *WLT*, the diarist singled out for critical inquiry is the Austian writer von Doderer whose fame rests on his novels. His diaries, like the Notebooks of Henry James, provide the literary critic with the raw material of the novels. Many of the writers discussed belong to nations whose literatures are totally unfamiliar to us in India e.g. Denmark, Sweden and Japan. Some of the names would interest the readers of *IBC* such as Pasternak and Mandelstam (Russian), George Seferis (Greek), Anais Nin aud Virginia Woolf.

The rest of the volume is devoted to a review of World Literature, covering most of the languages. Among the Indian books reviewed are Jhabvala's *Out of India*, a selection of Kamla Das's verse and eassys on her work by S.C. Harrex, Ashok Mahajan's *Goan Vignettes* and A.K. Ramanujam's *Second Sight*. The reviewers commend the stories of *Out of India* and A.K. Ramanujam's poems. About the latter, the critic (John Oliver Perry) states, "He has established a level of performance in the contemporary international style that is without peer among his countrymen." The present reviewer finds a confirmation of this sentiment in his own reading of *Second Sight.* The title poem is worth quoting:

> In Pascal's endless queue,
> people pray, whistle, or make
> remarks. As we enter the dark,
> some one says from behind,
> 'You are Hindoo, arn't you ?
> You must have second sight.'
> I fumble in my nine
> pockets like the night blind
> son-in-law groping
> in every room for his wife,
> and strike a light to regain
> at once my first, and only,
> sight.

Such questioning of ready-made or inherited formulas is a stamp of authenticity, unlike the resort to evocative phrases which serve only as local colour so much sought after by Indian writers in English.

Dr. R. K. Kaul is a senior staff member of the Deptt. of English, Rajasthan University, Jaipur.

TO BEAT THE DEADLINE (of the Book Fair) this spl. number of I. B. C. has been printed at three places. Yet there has been some delay. We have had to hold back or withdraw some MSS, which would now appear in subsequent issues.

Editors

ELYSIUM IN THE HALLS OF HELL

POEMS ABOUT INDIA by David Ray

(Yuyutsu, R. D. and Ramand Rathi –Eds.)

Nirala Publishers, Jaipur. Pp. 78, Rs. 75/-

A Comment by Nissim Ezekiel

David Ray was in India in 1981–82 as a visiting professor in the department of English at the Rajasthan University in Jaipur. An earlier connection with India is indicated by his book *Enough of Flying: Poems Inspired by the Ghazals of Ghalib*, published by Writers Workshop, Calcutta, 1977. In addition to the present collection, which consists largely of poems written in India, we have *Not Far From the River*, *Translations from the Prakrit*, published by the Prakrit Society, New Delhi, 1984. (In the United States, Ray teaches English at the University of Missouri, Kansas City, and is the editor of the University literary magazine, *New Letters.*)

The editors of *Elysium* have provided an introduction, as well as extracts from relevant statements by the author, under the title "David Ray's India." The very first poem, "Villagers" suggests that there *is* such an India, even if a familiar one:

> Water is twelve miles away;
> women bring it with jugs
> on their heads. The blacksmith
> pursues his art by the roadside
> as if there's a bronze age up ahead.

The commonplace statement of fact followed by an image which evokes pathos form a characteristic pattern in these poems. It is the strongest positive factor in Ray's strategies.

The weakest is the routine passage of lines roughly equal in length, with standardized pause-and-overflow effects. Many of the poems look alike and read alike in their rhythmic essence, as though no other possibilities exist. Even the contribution of stanzas and section-units implying controlled but not mechanical movement are generally overlooked.

> As it grows dark
> he looks
> like a peacock,
> his shawl the folded
> feathers he never
> unfurled in pride.
> nor would he,
> I think, have raised
> himself so high.
>
> *A Statue of Gandhi*

The arrangement of the lines here, as in most of Ray's poems, lacks that sense of the inevitable which gives authority to free verse. I don't mean that rearrangement of them would make a radical difference; only that the poet's awareness of its possibilities may have led to many others. Added up, even minor devices and techniques are often more useful to the poet than the stances for which he is admired by such readers of poetry as Ray's editor-publishers They pay a dubious tribute to one poem, "A Well in India," because they think that in it he "launches a creative protest against the reactionary forces which exert to maintain the *status quo* of the Indian economy."

That poem is actually less a protest than a sigh at the unchanging scene in large parts of rural India. To make matters worse, it includes one or two superficial glances at the contrast with America "that changes, wrecks its fields and fouls/its air." The Indian villager working with oxen at a well, "doesn't know the term for boredom, disease/of Western man."

I am not sure this is very enlightening, but it is probably not meant to be. It is certainly a genuine reflection of the poet's habitual state of mind in India as he broods on the sights he sees, apparently governed "as if by different rules" from those which make sense to him. It is the same in "The Roadmender," "The Wedding Party," "At of Fortress in India" and a score or more of other poems in Ray's *Elysium*. It is, after all, experienced "in the halls of hell."

The title of the book is a reliable signboard except that the narrative-descriptive passages in it are neither heaven-blissful nor hell-intense. A certain Dantesque severity might have helped, and Ray does almost arrive at it from time to time :

> Of course we saw
> the dungeons too, where a Hindu
> scratched stone walls for years.
> And the labyrinth for ladies. Both
> caves had that square of light
> that prisoners call the sky—I marvelled
> how they'd hacked such holes
> from solid rock .."
>
> *At a Fortress in India*

Touches of humor and irony redeem many poems from their ordinariness, and some, like "Toffee Cantata" and "A Chat with a Holy Man" are successful because of their lighthearted tone. At the same time, the implied comments on Indian life are truly poignant. Picking up more toffees than he should on an Indian Airlines flight, Ray distributes them later in the name of "good deeds":

> For example, I got a little boy
> in the dust to stop crying – my
> victory for the day – ...

(Continued page 46)

WHY BOOKS DO NOT SELL ?

Amrik Singh *(Founder –Editor IBC)*

The answer should be obvious. Books do not sell, because not many people read them. The question, therefore, needs to be put differently. It should be : Why People Do Not Read ?

My answer to it is three-fold. One, it has a good deal to do with our system of education. Secondly, the electronic media have begun to displace the habit of book-reading. And thirdly, along with so many other things, books are becoming more and more expensive. Each one of these reasons requires to be considered in greater depth.

CHILDREN'S READING HABIT

Most people acquire the habit of reading around the age of 11 or 12. Till the age of 9 or 10, children have not acquired the proficiency to read for any length of time. They have learnt the alphabet and they can read something; but what they cannot do is to read for any length of time or on a consecutive basis. Around the age of 10 or so, however, they come to acquire that proficiency.

Then the next question arises. Are books of the right kind available ? If they are, children start devouring them. Sometimes books are available, but they are not of the kind which would interest or excite them. In other words, the books available should be addressed to their age. At that age, there are certain things that attract children and there are others which do not. If books of the right kind are available, it ignites their interest.

Children who come from homes which have books lying around, find it easier to take to books. In that sense, children from literate homes have an advantage over other children. The other source for books can be libraries. We know very well that the one thing most schools do not have are libraries. A very small percentage do have them, but then they would not constitute even 0.001 per cent of the total number of schools. Public libraries for children are so few that it almost looks like a joke to refer to them. Clearly we are doing everything on our part to make sure that at the age when children are most likely to acquire the habit of reading, we do not provide them the necessary facilities. It is possible to say much more on the subject, but it should not be necessary to do so.

COLLEGE LIBRARIES & STATES

Only about 5 per cent of those who pass out from school enter college. What happens in colleges is some what better, but is far from satisfactory. More than a decade ago, as a member of the UGC Committee on the Development of Libraries, I discovered that though the Committee consisted of a dozen members, not even one of them had a college background. Almost each one of them was connected with the universities; and yet 85 per cent of students study in colleges and their interests cannot be ignored.

Appropriate action was taken, however, and one or two people with a college background were inducted into that committee. But as everyone is aware, the real funding for colleges comes from State Governments and not from the UGC. States do not have anything like a policy for college libraries. On a rough estimate, one may say that about 5 per cent of colleges have reasonably good libraries and another 5 per cent can manage to sail through. But the rest of them do not pay the kind of attention to libraries that ought to be paid.

This is one aspect of the problem. The second aspect is no less important. For good and competent teaching, it is important that teachers teach in such a way that the students feel encouraged or inspired to go to the library and consult books on their own. In a sense this alone is the hallmark of good teaching. Whether we have this kind of teaching or not–is there for anybody to see. The general decline in the performance of teachers is to some extent reflected in the absence of that close linkage between class-room teaching and library consultation which is indispensable for learning.

ELECTRONIC MEDIA & EXPENSIVE BOOKS

Coming to the increasing importance of the electronic media, one has to only look around and see how the situation has been going against print media. Radio was not as much of a rival to the book as television is. While the television is still confined to urban areas, it is spreading into the countryside as well. In any case, education is more of an urban phenomenon than a rural phenomenon. That being so, what is happening was more or less bound to happen. What is truly disquieting is fact that we are not doing anything by way of a change of policies to reverse the situation.

To come to the third point, if books are beginning to be more and more expensive, this is basically for two reasons. One, because everything is becoming expensive. But the second reason is no less relevant. Our book-reading public is small. Therefore, the print run of an average book is not particulary high. At one time it used to be 1000 or 1100 copies at the time of the first publication. In certain cases, now it has even come down to half of that. To some extent this is so because there are not many readers, but it is also because of the state of publishing in the country.

WHY BOOKS DO NOT SELL ?

This particular aspect needs to be examined in greater detail.

PUBLISHING & BOOK-SELLING

With more than a dozen distinct languages in the country, readership is fragmented. The largest number of books are published in English. Hindi too has a reasonably good market, though considering the number of Hindi-speaking population in the country, it can and ought to be much larger. Some other Indian languages like Malayalam, Bengali and Marathi are doing reasonably well. Nevertheless, the percentage of readership is not high, and there are all kinds of limitations therefore.

As far as publishing in English is concerned, there is a peculiar kind of notion on the part of most publishers that they cannot sell beyond a limited number of copies. This notion is unfounded. Quite a number of foreign publications sell in large numbers. It stands to reason, therefore, that potential readership is there. Only it has to be tapped.

Not only that, there is an odd kind of notion that books should be priced high, and if a few hundred copies can be sold, the publisher would recover his cost, and then gradually would make some profit. This is a wrong way of going about the job. The fact of the matter is that our publishers have not shown that kind of enterprise whereby the economies of scale are taken advantage of.

To some extent, this is also linked with the organization and structure of bookselling in the country. Perhaps no sector of publishing is as poor in our country as book selling is.

All kind of reasons have contributed to this state of affairs including the fact that there is paucity of finance. The government has hardly helped at any stage and things continue to be difficult therefore.

OTHER FACTORS

The state of libraries in the country is also an important factor. While some educational institutions do maintain reasonably well-stocked libraries, the system of public libraries is at a very elementary stage. The situation is better in some of the southern States. Still it is far from satisfactory. Not only have we neglected the basic job of making every one literate, we have also not paid enough attention to the needs of the neo-literates. They need special kinds of books. But the same are not being produced in the country. West Bengal has tried to do something in this direction, but it has not succeded beyond a point.

Extensive and professionally conducted book reviewing also contributes to the promotion and sale of books. This aspect of publishing has been grossly neglected in our country. Some of Indian languages have made valiant attempts in this direction. But those attempts are as half-hearted as the ones made in English. Altogether this particular sector of publishing is not given the importance that it should have been given.

In order to make sure that people do read and that books do sell, a number of simultaneous steps would have to be taken. The more important of them have been referred to above, but a few others can also be thought of. Experience in other countries of the world shows that despite all that is claimed for it, the electronic media is more useful for entertainment than for education. All said and done, therefore, education will have to rely upon the written word. The close connection between education and publishing should thus be obvious. Both of them need to be strengthened and streamlined. At the same time, a network of libraries has also got to be established. It is only when the problem is approached from a variety of angles that we will have anything like success,

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(Continued from Page 44)

...THE HALLS OF HELL

while his tormentors stared
in envy...

In India, no one can question the reality of little boys in the dust to whom toffee is offered only by foreigners. And only foreigners seem to meet the kind of "holy man" portrayed in the poem I've mentioned earlier.

The fourth and last section of *Elysium* reproduces a poem from Ray's *Ghalib* volume, followed by one adapted from Rabindranath Tagore. There are two more adaptations, one from Kannada, the other from Hindi. It is difficult to assess these, since they are neither full translations nor "inspired by." Perhaps they should have been left out, since the originals belong to an ethos very different from Ray's, even if they do have some obvious connections.

I would like to conclude by expressing the hope that *Elysium* will be taken seriously by Indian readers. It should not be treated as a series of notes by a foreign poet on his impressions of our country.

Dr. Nissim Ezekiel, the noted Bombay-based poet, writer and critic, has published several books including "The Unfinished Man," "Hymns in Darkness" and "Three Plays". Among the anthologies he has edited is "A Martin Luther King Reader." He has been recently honoured with the award of Padmashri.

This comment has been reproduced from the December issue of SPAN (Vol. XXVIII No. 12) a journal published by USIS American Centre, New Delhi, with the permission of the Editors.

A MANY-SPLENDOURED LIFE

An Appreciation of Sarojini Naidu **by Vasant A. Shahane**

Sarojini Naidu, was truly a protean figure. Politician, poet, patrician – she represented the very aristocracy of Indian liberalism; and at the same time she identified herself, under the guiding spirit of Mahatma Gandhi, with the common man's passionate quest for political freedom and social justice. One should adulate her great qualities, her achievements and the major role she played in the country's struggle for independence. However, after a centenary of her birth, a more balanced and dispassionate judgement of her achievements is called for, which will enable the succeeding generations to appreciate and admire her even better than what the uncritical hero-worshippers of an earlier era had done in comprehending her complex personality.

Born in a Bengali Brahmin family of Chattopadhyayas, she married Major Naidu in Madras on December 2, 1898 under the Special Marriage Act of 1872. By her choice of a non-Brahmin husband, she pioneered a very healthy social reform at the turn of the century.

A RARE INDIAN

Now that the present phase of Indian politics is polluted by a rabid growth of casteism and regionalism, Sarojini would, in retrospect, seem to have been an extremely "rare" person. In fact, she would have found no entrance to the existing caste-based corridors of power. In December 1927, at the Madras session of the Indian National Congress, Sarojini Naidu moved a resolution emphasising the need for Hindu-Muslim unity and in an impassioned speech described herself thus :

'I am one of those who have not the suspicion or shadow of any communal feeling, sectarian feeling, in my whole constitution. I am one of those, I am proud to say in this hour of my humiliation, I do not know if I am anything else but an Indian. My religion, my conviction stands above all creeds, castes and races, and my conviction is this, that the only religion for India is the religion of deliverance from bondage. Shall we be Hindus and Mussalmans in the magnificent sense in which our ancestral cultures were conceived and consummated ?'

Sarojini was too cosmopolitan a person to be tied down to the barriers of religion, caste of language Her parentage, her marriage, her family, her large circle of friends were all in tune with the catholicity of her approach towards life, the cosmopolitan nature of the truly great Indian in her. Today, a frustrated Indian intellectual may well ask : "Is there any place for me as an Indian in this country at all ?"

WITH GOKHALE, GANDHI & NEHRU

Sarojini Naidu's involvement in political life began as early as 1906, when she addressed big meetings in Catcutta convened to protest against the proposed partition of Bengal initiated by Lord Curzon. She was one of the finest orators of pre-independence India with a fine sense of humour and addressed hundreds of Congress meetings in India as well as numerous meetings of the Muslim League in Lucknow, when she openly criticised the Muslim custom of keeping their women in *purdah*. The ideal of Hindu-Muslim unity was a great passion of her life and she constantly spoke on this theme with great eloquence.

From 1906 to 1914, Sarojini was deeply influenced by the personality and politics of Gopal Krishna Gokhale, one of the finest liberal minds of the time. She regarded Gokhale as a man of exceptional parliamentary ability and political integrity. In a letter to to Gokhale (November 28, 1913) Sarojini paid him a touching tribute recalling the "beautiful example" of his noble life and the shining inspiration of the "selfless ideals" of service to the country :

'Sorrow and joy indeed teach a woman the meaning and mystery of life. But besides these lovely and fruitful influences, I place another that has taught me the great lesson of patriotism, the great lesson of supreme, impersonal, all-sacrificing service for the country, and both the woman and poet in me have mastered the lesson you have taught. You have been a beacon light of hope to my generation and I rejoiced to find in London, at Oxford, at Cambridge, at Edinburgh, wherever I have been in the midst of the young generation who are the makers of tomorrow, that you are still a beacon light; and a symbol of national service.'

Although Sarojini Naidu came very deeply under the influence of Mahatma Gandhi, her mind was moulded more by Gokhale's liberal approach towards life than with Gandhiji's exacting social thought and moral discipline. Her poetic sensibility, her liberal imagination, her puckish sense of humour all went against the inwardly dry, puritanical and demanding rigours of (for want of a better term) what is known as Gandhism.

Gandhiji in a tribute to Sarojini Naidu in *Young India* (1920) had compared her with Mirabai in terms of her devotion to the cause of freedom and lyricism. During the trial of Gandhiji in March 1922, Sarojini was present in the court at Ahmedabad, when Mr. Justice Broomfield sentenced the Mahatma to a six-year term of imprisonment. This dramatic court

(*Continued overleaf*)

scene was described by Sarojini with great feeling, in which she compared the role of the Mahatma with that of Jesus Christ. Gandhiji, quite conscious of Sarojini's dynamic role in the struggle, said to her, "I entrust the destiny of India in your hands."

A climactic phase of her political career was marked by her election as President of the Indian National Congress at its Kanpur Session in 1925. In a short but eloquent speech, she said that her task as a "loyal daughter of Bharat-Mata" was to "set my Mother's house in order" and to "reconcile the tragic quarrels that threaten the intergrity of her old joint family life of diverse communities and creeds." She ended her speech with a Vedic invocation of great beauty and power :

> Lead us out of the Unreal into the Real
> Out of Darkness into the Light,
> Out of Death into Immortality.

Sarojini had the warmest love and affection for Jawaharlal Nehru whom she described as a "crusader, poet, statesman, dreamer, politician and spiritual heir to Mahatma Gandhi." Her affection and admiration for Jawaharlal Nehru is reflected in scores of letters she wrote to him and countless references to him in her speeches. On Jawaharlal's election as President of the Indian National Congress, she wrote him a congratulatory letter (1929) full of deep affection :

'I wonder if in the whole of India there was yesterday a prouder heart than your father's or a heavier heart than yours. Mine was in the peculiar position of showing in almost equal measure both his pride and your pain. I lay awake until late into night thinking of the significance of the words I had used so often in reference to you, that you were predestined to splendid martyrdom. As I watched your face, I felt I was envisaging both the Coronation and the Crucifixion.'

Fame, said Emily Dickinson, is a food that dead men eat on shifting plate. The subtle attempt in recent years to undermine Jawaharlal's great role in building modern India only proves the enduring quality of Sarojini's tribute to him.

PARAMETERS OF SAROJINI'S POETRY

I think it is essential to lay down and specify parameters of Sarojini Naidu's poetry and the modes in which it could be appreciated, criticised and evaluated. The process employed by her critics and biographers so far seems to me rather too electic or simplistic, resulting in stray critical comments, not quite tightly organised in a critical focus. These seem to be the outcome of intelligent, well-organised, critical guesswork rather than of any sustained attempt to see her work in the true context of its contemporary poetical taste as well as of the poetical concepts and practices valid for all times. Sarojini Naidu as a poet may be viewed or assessed either in relation to her own times or in relation to all times, or perhaps by both these standards and points of view.

Her poems have been subjected to an eclectic kind of criticism which lacks the firm assertion of either a negative or a positive or a balanced judgement. This may be partly due to the fact that her poetry itself is rather eclectic, lacking a unifying or cohesive centre. However, with the long passage of time, of more than three quarters of a century, it has become imperative to judge her as she was, to judge her poetry for what it is worth, rather than offering merely casual comments or half-hearted praise or malicious condemnation or colourless adjective-based pronouncements. It is my considered view that her poetry now calls for a severe re-appraisal.

The basic questions must be stated at the outset.

What indeed are the appropriate criteria for appreciating or evaluating Sarojini Naidu's poetry? Her poetry, and she herself, was more or less innocent of the portentous poetic revolution that was ushered in America and Europe by T.E. Hulme, Ezra Pound and T.S. Eliot. It will, therefore, be unfair to Sarojini Naidu to judge her poetry by standards or canons generated by the Pound-Eliot era. Then, another question arises : Should Sarojini Naidu and her poetic composition be judged by the canons of literary taste of the Edwardian or Georgian eras ? Or, should it hark back to late Victorian poetic impulses nourished by Thomas Hardy and Matthew Arnold or perhaps by the aesthetic movement of the nineties ? Or alternatively, should she be judged by western or European standards at all ? Is she not closer to the poetic tradition of India herself enriched by Sanskrit, Hindi, Bengali, Persian and Urdu poety ? Is she not essentially an easterner, rather than a hybrid product of east and west ? Is she not a genuinely native Indian, nourished in Hyderabad's creative Deccan earth, rather than a sort of multi-coloured bouganvillea imported from abroad ? And, finally, the question of questions, the most provocative of all questions arises : Is she indeed a poet at all ? Or is she a mere versifier skilled in the use of langorous verse and over-ornate images of a very commonplace kind ? Wouldn't the critical attempt to erect a theoretical poetic apparatus for judging her poetry seem eventually futile and thoroughly out of proportion to her achievement in poetry.

One may raise many such teasing questions. However, it is perhaps desirable to observe Sarojini Naidu's poetry in a historical setting, both British and and Indian, of her times. Queen Victoria's jubilee in 1887, and more particularly her Diamond Jubilee in 1897, by a curious process, were observed by her contemporaries as the swan song of a slowly vanishing era. The Queen's death in 1901 officially ended the

A MANY-SPLENDOURED LIFE

era, and in poetry, it led to two phases known in the history of English literature as Edwardian and Georgian eras. Edwardian era and Edwardian England (1901-10) were quite conscious of not being Victorian, and therefore, expressed an adverse reaction to what is known as Victorianism. Yet, in some respects, this period was also a prolongation of Victorian values until the trumpets of the first world war (1914-18) sounded and a whole world of ideas and ideals was basically altered.

Sarojini Naidu cannot, by any stretch of imagination or valid criteria, be described as an accomplished poet, though she received a great deal of uncritical praise (as poets often do) for her three volumes of poetry. She lacked the power of reflection, both as politician and poet, and, therefore, her influence has not been very enduring. However, it is unfair to dismiss her poetry, as modernist critics tend to do, as mere "melodious jingle." Her achievement as a poet has to be judged against the background of Edwardian and Georgian poetry and the influence on her sensibility of Bengali, Urdu and Persian poetry.

It must be noted that Sarojini Naidu was very modest about her poetry. She writes, "I am not a poet really. I have the vision and the desire, but not the voice...I sing just as birds do and my songs are ephemeral." She was essentially a shallow, surface-grace, lyrical poet, and what is amazing is that herd use of English metre would put many modern Indo-English poets, the apparent champions of free verse, into shade. Her use of dactylic metre in her poem "Nightfall in the City of Hyderabad" is proof of her metrical virtuousity. Her well-known poem "Palanquin-bearers" is almost onomatopoeic in its musical cadence and in its echoing of the palanquin bearers' rhythmic steps,

> Softly, O softly we bear her along
> She hangs like a star in the dew of her song

In "Invincible" which symbolises the unconquerable spirit of the poet, Sarojini Naidu's deep sympathy with the lot of the toiling masses of India is powerfully expressed. The indomitable nature of Sarojini's mind is beautifully shown in this lyric of rare charm and haunting rhythm :

> O Fate, betwixt the grinding stones of Pain,
> Tho' you have crushed my life like broken grain
> Lo ! I will leaven it with my tears and knead
> The bread of Hope to comfort and to feed
> The myriad hearts for whom no harvests blow
> Save bitter herbs of woe.
> Tho'in the flame of sorrow you have thrust
> My flowering soul and trod it into dust
> Behold, it doth reblossom like a grove
> To shelter under quickening boughs of Love
> The myriad souls for whom no gardens bloom
> Save bitter buds of doom

PHILOSOPHY OF PRAGMATISM

Sarojint Naidu has no philosophy to offer except the pragmatism of her quest for freedom, the activism of her soul's struggle for expression, and her lyrical devotion to the cause of beauty in life and art. She craves "the intricate lore of love and life and mystic knowledge of the grave." The Master, bending from His Sevenfold height, reveals to the poet His guickening grace which is symbolic of the value of life :

> Life is a prism of My light
> And Death the Shadow of My face

This beautiful poem of Sarojini Naidu demonstrates the Shelleyan influence on her sensibility and poetic diction, and one recalls those lovely lines from Shelley's Adonais :

> Life, like a dome of many-coloured glass.
> Stains the white radiance of Eternity,
> Until Death tramples it to fragments

Sarojini's life was indeed a Hyderabadi dome of many-coloured glass, which stains the white of her "this-worldly" and "other-worldly" personality. She embodies in herself the purest spirit of her time, which Death has failed to trample and break into fragments.

Dr. V.A. Shahane, a well-known writer and critic, until recently Professor Emeritus, Osmania University, wrote this appreciation of Sarojini Naidu in response to a special request by the editor of IBC.

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THE WORLD OF BOOKS

Vishnu Prabhakar

(Based on his Address to the Thirty–third Annual General Meeting of The Federation of Publishers' & Booksellers' Associations in India)

Is there anything special about being a Hindi author ? Hindi is both our national and state language. It was made the national language many years ago by those for whom it was not their mother tongue. These men belonged to different parts of the country –...south, east and west.....who realised that if they wanted the entire country to hear them and if they wished to contribute to the cultural and political growth of the country, they had to use Hindi. Therefore, for them to work for Hindi was to work for the freedom and unity of the country...

Authors, publishers and booksellers are dependent on each other to carry out their respective tasks. They cannot survive without each other. Their problems are inter-related which they can solve only by respecting each other.

THE STATUS OF THE BOOK IN OUR SOCIETY

Today, the world of books is being threatened. With the proliferation of several scientific devices, the importance of printed word is continually declining. TV has captivated the minds of men; their love for books has diminished proportionately.

BOOKS ARE OUR EXPRESSIONS

Nevertheless, this has not happened for the first time. The printed word, that is, the book, has been threatened on many earlier occasions too.

Many years ago, someone wrote : "Our ambitions build our future, not our expressions." However, someone else added below this : "Do not our expressions determine our ambitions."

It was poet Kabir who proclaimed : "Our wisdom is in our words/But I declare it is in our perceptions." I do not wish to criticise the belief of our great medieval poet. I only wish to add : because of our innate belief in 'perception' that I regard future of the book safe.

Man has a natural desire to express himself. It is this desire that has led him to express his personality on the bark of plants, leaves and stones His expressions in lines, forms and figures soon evolved into words. The words led to the growth of script, language and, of course, press .....for man was not content to express himself through speech; he had the curiosity to see, to feel his expressions.

Here it is relevant to quote Carlyle : "Whatever mankind has done, thought and achieved, is found in the magical pages of books." And, it was Gorky who reminded us : "Whatever man has done, and is doing, is an expression of his soul. His art and science manifest his noble instincts. They become forceful and vital when they are embodied in books."

That is why books were so integral to the life of Dr. Ambedkar. That is why Tilak said : "I would be content to remain in hell in the company of good books." And, that is why Alexandar Pope, the Restoration poet, did not hesitate to say : "I have many friends and I love them, but to read good books is what I love even more."

Though in his advanced age, Sartre was somewhat disillusioned about the poignancy of the printed word, yet he maintained, "For many years I have wielded my pen like a sword. I, however, realise I am now powerless. Never mind, I still write and shall continue to write. For that is needed. It fulfils some urge. Whatever is written is an image of our society."

THE AIM OF EDUCATION & BOOKS

What is the aim of education ? It is to express the potentialities of human mind so that these could be channelised to productive uses. We all know that the most useful and most important means for accomplishing this task is the 'book'....Though the form of a book is inert, its contents are not inert. The contents of a book constitute the living experiences of living human beings, that is, conscious expressions of what they have lived through and gained through suffering. It is man's consciousness that breathes through the pages of a book.

Therefore, the threat to the existence of the book from advancing visual media, to me, seems only an illusion. It can never challenge successfully the role and importance of the book. Interestingly, the visual media for its own sustenance depend on the printed word.

It is our consciousness that lends meaning to our perceptions—consciousness manifested in our words, and perception that can interpret it. And, it is the 'book' which enables us understand our experiences and interpret our perceptions.

That is why, I think, sometimes a government is afraid of some books and censures them, or it endeavours to 'buy' some writers, as is aptly summed up by one of us:

What is it you want me to write
that you are now offering me,
sometime a pen of gold,
sometime a pen of silver.

(Continued on next page)

BOOK FAIR : PROSPECTS

by Ashok Chopra

[In his syndicated column published in the week-end editions of some national dailies, Ashok Chopra made some comments on the low returns and expectations from a Book Fair held in India. He forcefully argued that some of the reasons are related to the crisis of language and, therefore, of thought and culture. We reproduce some extracts from his article. —Editor]

There are really two basic reasons for the low returns that the world book fairs yield in India. Firstly, our fairs – unlike those held in Frankfurt, London, New York and Moscow – are confined to the *sale of books*, as distinct from the *sale of publishing rights* for reprints or translations. The sale of books, however great the volume, can never match the gross turnover and the profits one gets from the sale of rights.

Over the past 10 years, the sale of rights to foreign publishers has been negligible, maybe because our publishing has not been related to Western needs and interests, or for whatever other reasons.

The second and probably the more important reason why our fairs don't generate much sales is simply because the number of individual buyers has declined tremendously over the past few years. It is this decline which has eroded the mass base of publishing.

Three reasons have been put forward for the decline in the number of individual buyers : *first*, high prices of books; *second*, an acute shortage of the "right kind" of books; and *third*, "the decline of the reading habit" probably because of television and the mass media.

One of the main reasons lies in the character of the new English-speaking elite that our educational system is throwing up. It is this class which has money and is supposed to be interested in widening their mental horizons by reading books on different subjects. Unfortunately, this is not the case.

Paradoxically, one of the reasons for the decline in volume sales is the so-called rising standards of the English language among certain sections of the "educated" elite in India. These standards, though "slick and smart", have no roots in their own regional languages. This has, naturally, resulted in the lowering of intellectual standards and in a bastardised culture of learning that equates success in life with higher consumption standards. In such a climate, reading is only done when it leads to something tangible, to another "step up the ladder", and not for pleasure of knowledge. Therefore, books that do not lie at the dead centre of the college and university courses have no relevance in the market place, because there are no takers.

In many senses, the response of regional language literature, with the exception, of course, of Bengali, Malayalam and Marathi, is much poorer than in English which, willy nilly, has managed to survive. One has only to see the fate of the NBT, Sahitya Akademi and various Granth Akademi books in regional languages to have an idea of how poor the response has been. Here high prices are not a constraining factor because the books are sold at cost; neither are the subjects irrelevant. One should watch with interest a recent experiment of the NCERT. It has been publishing books on the lives of national leaders, priced at one rupee a copy. If schools and State governments are not to purchase the books in bulk under compulsion, the scheme is likely to flop.

The question of participating in the Fair is thus related, in many ways, to the state of intellectual and cultural climate in the country. Prices, lack of trade outlets, the under-capitalisation of the publishing-distribution are only some of the reasons for the deepening crisis. More fundamental reasons are related to the crisis of language and, therefore, of thought and culture.

(*Continued*) THE WORLD OF BOOKS

I would like to repeat the words of Ruskin Bond: "If a book is worth reading, surely it is worth buying." But today for some inscrutable reason we do not adhere to this simple advice. More than any scientific advancement, our own beliefs are responsible for this. We regard books as the last amongst our needs, though they should have been the first. If once we have our priorities correct, the question of price becomes irrelevant. We often say, Indians—especially those from the Hindi speaking region—are not book-minded. But this is due not entirely to lack of education; it is a psychological question also. All of us have to deliberate to find an answer to this situation so that books become an essential aspect of our living.

I would also invite your attention to the practice of state governments buying books in bulk for the state libraries. The effect of this practice has been rather harmful. Ordinary citizens have lost the urge to visit bookshops in search of books. This needs serious thinking by the members of your Federation. I wish you to find out ways so that a reader is inspired to read books. We have not only to publish books, we have also to sell them.

Having said this, I must also point out that there are many books and magazines of which several lakh copies are published, sold and read. Now the question I pose is: How do we believe that masses do not have the inclination to read ?

Dr. Vishnu Prabhakar is a well-known Hindi writer and critic.

To Promote the Reading Habit : THE LOTUS SERIES

A Bold & Welcome Step....

Dr. Mulk Raj Anand (Editor)
THE HISTORIC TRIAL OF MAHATMA GANDHI
Published by NCERT, New Delhi, (1987) Price Re. 1/-

Review by Kewal Khanna

The '*Trial of Mahatma Gandhi*' is the first in a series of popular and reasonably priced books in the Lotus Series launched by NCERT. Dr. Mulk Raj Anand is the brain behind this project. The objective of the Lotus Series is to help and educate the young readers in India and abroad to acquire world of knowledge on history, science, culture and on problems of contemprary India and the world.

Mahatma Gandhi, popularly remembered as 'BAPU', has been a saint-like legendary figure of the century. In this concise, thought-provoking little book, Dr. Mulk Raj Anand has analysed Mahatma's convictions in truth and non-violence and the struggles launched by him for the welfare of the downtrodden and against injustices, social, economic or political. Main contents of this book are the three articles written by Mahatma Gandhi in *YOUNG INDIA*. These articles were *: Tampering with Loyalty*, *The Puzzle and the Solution* and *Shaking the Manes*, for which Gandhi was charged of inciting 'disaffection' against the British Government.

The publication is '*Gagar Mein Sagar*' (an ocean in a water-pot). So much has been given in the space of only fifty pages about a man who was an apostle of peace and an embodiment of moral courage, and who inspired whole generations to struggle against injustice and violence. The eye-witness account of the trial in Ahmedabad, as reproduced in this booklet has made it further attractive reading. The trial of Mahatma Gandhi has been compared to a similar trial, which took place in the 4th century B. C. when Socrates was arraigned in Athens for corrupting the youth of Athens, and he confessed that he was guilty and yet not guilty.

While delivering the judgment, the District and Session Judge, Mr. C.M. Broomefield remarked, "Mr. Gandhi, you have made my task easy in a way by pleading guilty to the charge. I do not forget that you have consistently preached against violence and you have on many occasions as I am willing to believe, done much to prevent violence."

The book is recommended to all young readers to have an insight into the life of this Great Man who gave everything for his countrymen and lived and died for high ideals of truth and non-violence.

Kewal Khanna is Deputy Sercetary in the Deptt. of Finance, Govt. of Rajasthan, Jaipur.

A BOOK OF POEMS RELEASED

The internationally acclaimed poet **Jayanta Mahapatra** *(Winner of 1981 National Academy of Letters Award and earlier the 1975 Jacob Gilastein Memorial Award)* came to Jaipur on 27th January to release Yuyutsu R.D.'s new volume of verse entitled, *Hunger of our Huddled Huts and Other Poems* (Nirala Publications, Jaipur/New Delhi; 1988.

Organised by *Dishanter* (A Creative Youth Society) in collaboration with the University of Rajasthan and Nirala Publications, the programme was arranged at the Rajasthan University Senate Hall. Prof. R.P. Agarwal, Vice-Chancellor, University of Rajasthan, presided over the function.

"Yuyustu's poetry speaks of the pain and the anguish of our times, something that's rare in the Indo-English poetry", said Jayanta Mahapatra. Eminent critic, Prof. R.K. Kaul welcomed Yuyustu for creating a world unknown to the Indian English poets. "This is because" he remarked, "Indian English poetry fell under the mystic shadows of two literary giants, Shri Aurobindo and Rabindra Nath Tagore. After Mahapatra, Yuyustu has successfully created the sense of loss that hangs over our sub-continent". Hindi poet Krishna Kalpit considered the event an achievement as "the organisation of such programmes saved Indian universities from being too close to government secretariats."

Rajasthani story writer, Ramanand Rathi spoke of the quaint creative energy that ordinary objects of daily life attain to give birth to a tension in Yuyutsu poetry. "This tension", he said "can be called the content of Yuyutsu's poetry".

Yuyutsu R. D. recited some poems from "Hunger of our Huddled Huts." Jayanta Mahapatra also yielded to the audience request and read out a few of his poems.

(*Dr. Satyanarayan*, *Organiser*, *DISHANTER*, *Jaipur*)

F. P. B. A. AWARD...

We welcome the news that the Federation of Publishers and Booksellers Associations of India has instituted a *Literary Award* for the best adult novel, collection of short stories, poetry, or drama, written in any of the Indian languges and translated into English. The award of Rs. 10,000 cash will be equally divided between the author and the translator, in case they are different persons.

(From F. P. B. A. News Letter.)

Recent Trends in Social Sciences Literature

Dr. S. P. Agarwal

Director, NASSDOC - ICSSR, New Delhi

Barring natural sciences, almost everthing else attracting clear and logical thinking comes under the vast and ever-expanding umbrella of social sciences. The 'harvest' of recent publications emanating from this scientific thinking in our country bears comparison with the harvest we reaped in the first couple of decades of our Green Revolution before it reached a plateau.

PUBLISHERS NEED GUIDE PANELS

It is true that the social sciences 'titles' flooding the markets would prove that for the authors in this branch of knowledge only the sky is the limit. But it is also a timely reminder to the reading public that the blue canopy over our heads, called the 'sky' with all our romantic passion, is merely an optic illusion limiting our sights. Discriminating readers of the contemporary social sciences literature would notice that the harvest presented to them contains a massive quantity of chaff with but a few grains in them. It is almost like mining gold after wading through and sieving a lot of unwanted material.

What we need is an academic non-partisan panel in each major publishing centre to act as a guide to publishers exhibiting tinsel goods at present. One is constrained to comment that this purpose is not served by a plethora of book reviews given the people, having based them on whatever little comes to them by way of complimentary copies. Only the panel suggested here could perhaps give the hallmark of grades - like '*Agmark*' on public consumption commodities - on each social science publication or even of other books brought out by publishers. But in our kind of set-up, every panel so created will be in danger of being subverted by the various pressure-groups-social, political economic and bureaucratic. The result : back to square one. So we might just as well confine ourselves to a post-mortem of what we have.

BOOKS ON WOMEN

As we do this, one of the first features about our recent social science literature attracting our notice is a plethora of books on women, who belong not only to the weaker section of the society, but are half the country's population. No wonder, they have the pride of place in any comprehensive shelf for social science publications. One such book is the revised and expanded version of '*Feminism and Nationalism in the Third World in the Nineteenth and Early Twentieth Centuries*' by Kumari Jayawardena. According to the writer, except for China, in all the other countries chosen for the study, feminist issues hardly become the points of major debates within the anti-imperialist movements. While women in "the other countries" were used by male bourgeois leaders to add to their strength in their fight against the enemy, they were meant to go back to the kitchen, as soon as the goals of the movements were achieved. What Jayawardene does not realize is that women's participation in the anti-imperialist movement marked the starting point in women's political participation. When the cause of women was let down, they were forced to resort to more effective means for their liberation. It should not be forgotten that this is what precisely happened in India during the liberation movement against British imperialism; and are among the few countries where a woman could rise to be a prime minister. This is not to minimize the plight of women in India even today, but only to show that the writer has not done much homework, at least on India. The 268-page book costs Rs. 160.

In another book '*Speaking of Faith*' - a compliation edited by Diana L. Eck and Devaki Jain - several women have been brought forward for their action and greatness, many of whom had to be tested in the fires of injustice, but they have refused to be silent.

ON CHILD MARRIAGE, DOWRY & SATI

There is yet another book '*The Wrongs of Indian Womanhood*' by Marcus Fuller, published originally in 1900, and re-published in Delhi in 1984. The book deals with the reality of child marriages and of the cruelty of 'enforced widowhood' inflicted upon a woman when she loses her husband. In many areas of south India, especially in the countryside, widows are still forced to shave their heads Social ostracism is matched only by self-imposed austerity by widows themselves even if they are educated. The author talks of the lack of courage and conviction on the part of young men who went overseas, but on return "conformed" and married child brides to please their people as was then the accepted practice. But books such as this belong to what we would like to call another age despite some distant echoes that they might have even today.

(Continued)

RECENT TRENDS IN SOCIAL SCIENCES LITERATURE—*(Continued)*

These books on women, selected at random, do not contribute much to the present thinking or situations, which demand contemporary treatment and have to be up dated in content. In '*Some Reflections on Dowry*' the Oxford University Press has published a discourse by M. N. Srinivas on the occasion of J. P. Naik Memorial Lecture for 1983. The thought provoking piece traces the history of dowry from the old custom of '*dakshina*' as part of the ceremony of '*kanyadan*' at the time of marriage, and goes on to discuss how it is an anti-social institution, which has influenced the presentday economic behaviour of couples having daughters among different caste groups. The author has suggested an all-out attack on the dowry evil by educating the people and the recognition by them that men and women are equal partners. But even this publication does not go far enough to include the present day menance of bride-burning. A thorough research on current evils is a *sine qua non* of progressive thinking, which must find more and more space in current publications on social science themes.

Take the case of *sati* – a burning shame in our present times. When the crunch comes, frantic efforts are made to save one's skin. Following the sati tragedy in Deorala village in Rajasthan, scapegoats were found to be much in demand. On whom will the chopper fall ? Everybody was seen passing the buck soon after the hapless young widow, Roop Kanwar, was burnt alive with her dead husband in her village. Long after the gruesome tragedy, the police and officials arrived on the scene and started proceedings against the girl's in-laws, but made no arrests. The *mela* had already started around the spot where Roop Kanwar sat on the pyre with her dead husband's head in her lap before she was set alight by her younger brother-in-law. The question is : should social sciences pubcations focus light on current events or should writers put off these exercises for a past mortem from published documents 10 years hence ?

As the latest discovery of the half-burnt body of a woman on the pyre of her husband in Kheda Misr village in Lalitpur district in Uttar Pradesh would show, the Deorala episode was not the last known sati tragedy in India.

Social scientists are obliged to do the necessary field work to unravel the ramifications of social disasters perpetrated by heartless men of our own society, perhaps living next door. Apart from the official bungling in these tragedies, the role of women's voluntary organizations in big cities should be thoroughly discussed by social scientists. The story is doing the rounds in Delhi that when Roop Kanwar tragedy took place, for many days it never occurred to women activists in Delhi that they should rush to Deorala. Instead, their daily duty was to move from Speaker Balram Jakhar's house to Union minister Buta Singh's houses – to relax after their labours in air-conditioned luxury. To them, it was apparently pointless to rush to Rajasthan where some Rajputs were brandishing their naked swords in Deorala village in preparation of the 'chunari' festival.

WRITERS' DEDICATION TO VALUES

What the society expects from the writers involved in social sciences is some degree of dedication to values. The latter have to face the challenge of social change, and social sciences cannot afford to remain aloof and objective. As it has been aptly said, those in social sciences have to take sides, and the side it should take is that of the proverbial underdog. This bringsu s to a publication, which deals with the *Challenge of Social Change'* and is edited by Orlando Fals Borda. Human beings, their aspirations, frustrations and capacity to mobilise are essential factors in the process of change, and, as the contributors to this volume suggest, participation in the decision-making process is of vital importance.

One of the writers here makes a sound contribution to thinking-process : Each society should be studied on its owns terms and modernization, or the need for it, is not inherent in all societies; some societies develop according to their traditions and at their own pace without jumping on to the bandwagon of modernization. The social scientist has now been able to find out a strategy to channelize frustration and tension so as to avoid or control unproductive conflict.

In this volume, another contributor has described sociological intervention becoming more. and more popular as 'participatory action research. Action research groups have met with recognition and initial success in India too, with their "I know what you need" approach. This is the kind of books people in our country are looking forward to, and it is for social scientists and publishers together, to make way for the books we need, not the made easy-type, of publications being served to us.

AN OFF-BEAT WORK

An example of some recent off-beat writings is provided by '*Literature, Social Consciousness and Polity*', published in 1987. It is a collection of papers presented at the VIII European Conference on Modern South Asian Studies at Talberg in Sweden in 1983.

The volume, edited by Iqbal Narain and Lothar Lutze, comprises essays on "Politics and Litera-

RECENT TRENDS IN SOCIAL SCIENCES LITERATURE—*(Continued)*

ture in post-colonial India as seen by some Contemporary Hindi Writers" by Lothat; Lutze, "Politics of Languge : the South Asian Experience" by Urmila Phadnis; "Language and Literature of Dalits and Sants : some Missed Opportunities" by Jayant Lele and Rajendra Singh; "the Democratic Experiment and Social Change in India : some Perceptions from Mulk Raj Anand" by Iqbal Narain and Asha Kaushik; "Regional Identity and National Consciousness in Early 20th Century Maharashtrian Literature" by J. B. Gokhale; "Symbolism and Power Relationships in Bangladesh" by Tushar Kanti Barua, and "Power and Change of Normative Traditions : the Case of Nepal" by Bengt-Brik Borgstrom.

These essays are based on the premise that a study of literature can enrich our understanding of the subtle interaction between the emerging consciousness and the prevailing political structure. They give us the understanding of resilience and change in South Asian societies. What should be appreciated here is that the focus is not only on the 'big few' but also on the numerous others who have played an important role in shaping the social texture through their responses to new ideas, structures and processes. Running through the essays is the common thread, which is the quest of national integration in the pull and swing of cultural pluralism in the region as a whole.

ON DEVELOPMENT PLANNING

Another area, where we do not have enough purposeful writing is the one pertaining to development as a whole, particularly with reference to India. Our planning process started fifty years ago, when the Indian National Congress set up a panel with Subhas Chandra Bose at the helm of its affairs to produce what could be rightly described as India's First Plan. Though the British government in India could never be expected to follow it up, we still have the document, projecting the hopes and aspirations of freedom-fighters led by Mahatma Gandhi. In recent years, fortunately, we have had a number of remarkable contributions in this area, one of them being '*Development Planning–the Indian Experience*' by Sukhamoy Chakravarty, published by Clarendon Press, Oxford, last year. The book deals with the experience of development planning in India over the last thirty-five years. It explains the analytical considerations which went into the formation of the county's development strategy, initially chalked out by Nehru and Mahalanobis, and the modifications which were introduced in later years to keep pace with our experience. Dealing with the structure of our Five Year Plans and the problems of their implementation, this is probably the first book to provide a comprehensive review of Indian planning in the light of development theory and the many debates on planning that have been carried out in other countries. The present publication is an expanded and enriched version of Chakravarty's discourse delivered as the Radhakrishnan Memorial Lectures at All Souls' College, Oxford, in 1985.

The book's richness can be gauged by the contents : Indian Planning : Basic Features and Analytics; Foundations of India's Development Strategy : the Nehru—Mahalanobis Approach ; Vicissitudes in the Career of a Strategy ; Problems of Plan Implementation; and Some Current Issues of Economic Policy. This excellent publication ends with an overall assessment, ending with the words : "If Indian society values growth with equity, as plan documents repeatedly emphasize, India has still a long way to go in adapting institutions and aspirations in that direction. Neither the recently discussed virtues of the free market mechanism nor the earlier panacea of central planning would appear to carry much conviction today. Societies grow in historical time characterized by irreversibilities, and history does not perform controlled experiments for our benefit. Hence the task for perspective planning remains to minimize avoidable social costs. However, the need for flexible adaptable operating mechanisms is very much there. Above all, there has to be a much greater degree of political consensus on what is attempted. India benefited from this in the first decade of planning. It is still greatly needed in the remaining years of this century. No facile conclusion is warranted."

Based on this realistic note, there is enough room for worthwhile follow-up books on development in the near future to give the necessary perspectives to our planners, especially those associated with the Planning Commission. Another book which merits attention here is '*Development Policy and Administration in India*', edited by Ramesh K. Arora and P. C. Mathur. It is a collection of original essays by well-known social scientists, compiled to honour Prof. M. V. Mathur. The subject areas include policy potential of social sciences, strategies and policies for agricultural development, patterns and policies for urban development, strategies of industrial development, public enterprises, energy management, university education, administration for nation-building, and a number of other allied topics.

ON COMMUNALISM

Publishers and writers should know what the readers want to read, not what they, in their wis-

RECENT TRENDS IN SOCIAL SCIENCES LITRATURE--*(Continued)*

dom, think what is easy for them to bring out and to make them money-spinners at the same time. People now would like to know how best to tackle communalism to make India a truly secular state. A book like '*Communalism in Modern India*' by Bipan Chandra is one of those most welcome to readers as well as to our various libraries. The author differentiates between communalism and separatism. While separatism was only the last phase of Muslim communalism, the conflict now is not between the Hindus and the Muslims—as many assert—but between Hindu and Muslim communalism on the one hand and the secular nationalist forces on the other. Why do not political scientists get at the root of the problems ? Bipan Chandra says that the Indian National Congress followed the politics of compromise between the Muslim and Hindu communalists. As a result of this, the Congress could not launch a resolute struggle against communalism. No sustained campaign was ever started to educate the masses and to expose the real designs of the communalists. This weakness on the part of the main national party, says the author, gave ample opportunity to the communalists from both sides to strengthen their respective positions. Bipan Chandra's book has been welcomed as a major contribution to the study of communalism.

A survey of recent social science publications also brings to light the subject of development of weaker sections by G. D. Kabra among others. The author tries to explain why more than three decades of planning on the part of the government has failed to bring about any appreciable change in the condition of the weaker sections of the society. The relationships between the bureaucratic organization on the one hand, and the beneficiaries on the other has been examined from the points of view of the various administrative constraints and theoretical assumptions. The 'segregation approach', which favours separate institutions for the weaker sections, and the 'configuration approach', wanting ways and means to make the existing institutions more efficacious have been analysed. The manner in which innovations are accepted by the people at the grassroots has been examined by the author. The analysis of the socio-economic back ground of small and marginal farmers reveals that they find themselves unable to take advantage of the bank loans and other facilities because of meagre resources of land and animals, monsoon hazards, lack of irrigation supplies and scarcity of fodder for animals. The writer suggests that there should be steady improvement in the relationship between the officials and the beneficiaries, with a clear change of attitude on the part of the officials. A related book on rural poverty by Prabhu Ghate tries to analyse some of these economic, socio-cultural and administrative constraints which come in the way of the anti-poverty programmes. Our experience is that unless the social science books are readable, interesting and useful, they stay in the racks only to be dusted every now and them.

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Language	*Title and Subject*	*Author*
Assamese	*Aan Ejan* (Poetry)	Harekrishna Deka
Bengali	*Khujte Khujte Eta Dur* (Poetry)	Arun Mitra
Dogri	*Beddan Dharti Di* (Epic)	Prakash Premi
English	*Trapfalls in the Sky* (Poetry)	Shiv K. Kumar
Gujarati	*Jatayu* (Poetry)	Sitanshu Yashaschandra
Hindi	*Magadh* (Poetry)	(late) Shrikant Verma
Kannada	*Chidambara Rahasya* (Novel)	Purnachandra Tejaswi
Kashmiri	*Awaz-i-Dost* (Poetry)	Ghulam Rasul Nazki
Konkani	*Panji Atam Mhatari Zalea* (Short Stories)	A. N. Mambro
Maithili	*Ateet*	Umanath Jha
Malayalam	*Pratipatram Bhashanubhedam* (Literary Criticism)	N. Krishna Pillai
Manipuri	*Tirtha Yatra* (Poetry)	E. Nilakanta Singh
Marathi	*Shri Vittal : Ek Mahasamanvaya* (Literary Criticism)	R. C. Dhere
Nepali	*Bramaputra Ko Cheu Cheu* (Novel)	Lil Bahadur Chhetri
Oriya	*Gharadiha* (Novel)	Nityananda Mahapatra
Punjabi	*Kothe Kharak Singh* (Novel)	Ram Sarup Ankhi
Rajasthani	*Sanglan Ri Pira Swat Megh* (Poetry)	Nainmal Jain
Sanskrit	*Avinashi* (Novel)	Biswanarayan Shastri
Sindhi	*Chalih Chorasi* (40-84) (Criticism)	Harish Vaswani
Tamil	*Mudalil Iravu Varum* (Short Stories)	(late) Aadhavan Sundaram
Telgu	*Gurazada Gurupitham* (Essays)	Arudra
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Can Some contributors / critics introduce these winners to IBC readers ? —*Editor*

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Initially Vallabhbhai practised law at Borsad, a town in Kheda district. During 1910-13 he was in England and called to the bar from Middle Temple. On his return to India, he established himself at Ahmedabad and attained a prominent position in public life. Even though he met Gandhi (q. v.) in 1916, he kept himself 'cynically and sarcastically aloof', for the

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Printed and Published by **S.B. Gupta** C/o Aalekh Publishers, Duggar Bildg. M.I. Road, Jaipur (302001) on behalf of Vivek Trust (2/26 Sarvapriya Vihar, New Delhi-110016) and Printed at Green Arts Printers, Jalupura; Ajanta Printers, Johari Bazar and Indo-Burma Printers, Raja Park, Jaipur.

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Vol. XIII No. 5 May 1988 Price : Single Copy—Rs. 4.50

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(कृष्ण गोपाल बीजावत)
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राजस्थान अनुसूचित जाति विकास सहकारी निगम लि०,
4, जमना लाल बजाज मार्ग, जयपुर

29/6/88

A VIVEK TRUST JOURNAL *(Founder Editor : Amrik Singh)*

Assisted by SANGHAR VIDYA SABHA TRUST

Indian Book Chronicle

Vol. XIII No. 5 MAY 1988

Chief Editor : Bhupendra Hooja
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ABOUT BOOKS & CONTROVERSIES

During recent months, we have had a good crop of controversies, some of which have also been played up in the national or local and regional language press. Some debates have trickled into the rarefied and cloistered environment of our academic centres, universities and seats of higher learning. Some have provoked our scholars and academics to come out with their written statements, declarations and a spate of letters to the editors. Very few books have been brought out however, to carry the serious debates to their logical conclusions and to the door-steps of the learned or professional sections of the intelligentsia, the policy-makers or the law-givers. Debates and discussions, workshops, symposia and seminars have been held and continue to be held on some of these controversial matters. Every autumn, through winter. But one wonders if these devices carry the debates further or if they help in arriving at some conclusion or consensus.

This note is to invite attention (and, we hope, some enlivened or lively response) of our discriminating readers to a few books which have caused a lot of controversy and some entangled debate during recent months. We in the IBC have only heard distant rumblings of the intermittent sound and fury. We have not able to get hold of the books or the MSS which have caused the controversy. We would very much like the debate to continue in a sober way, and arguments reflected in these columns. If only, some of our scholarly readers care to oblige !

DR. AMBEDKAR'S BOOK

The first controversy has been about Dr. Ambedkar's book entitled : "*The Riddles of Hinduism*".

We have not seen the book. The publishers, in this case perhaps the Government of Maharashtra, have not considered it neccessary to send a review copy to us. The local bookshops do not seem to have considered it worth their while to order some copies (not only of this book, but also of others in the series by Dr. Ambedkar). We have had no access to an intelligent summary of the book, or even of the resume of arguments or facts enumerated by the author, around which the storms of controversy have raged. From the little bit of newspaper reporting which has trickled our way, in north-west India, it would appear that some organised sections of public opinion (Hindu orthodox opinion, we presume) took strong objections to the manner in which the late Dr. Ambedkar had tried to "belittle" the "divinity" or the holy "touch-me-not status" of some of the Hindu "gods" or *Avtaars* like Rama and Krishna. Should we not know, as seekers of truth and pro-

(Continued)

The Partition-Ifs & Buts....

As a post-script to the note on *Books & Controversies*, we may also refer to recent press reports about a book by Gowher Rizvi entitled : "*Linlithgow and India : A Study of Police and Political Impasse in India, 1936-43*". The study was instituted by the London Royal Historical Society and is based on hitherto un-tapped documents including India Office records, papers of Lord Linlithgow, then Viceroy of India, and of the relevant Secretaries of State of India, as well as other prominent persons concerned.

According to Rizvi, economic considerations and the exigencies of the war had given considerable impetus to the demand for a separate "Muslim" state. Exclusion of the Muslim League from power (as a result of the elections under the 1935 Act) and rather poor performance of the Congress among the muslim electorates were some of the contributory factors. Rizvi has, in his own way, discounted the assessment of Maulana Abul Kalam Azad that the failure to form a Congress-Muslim League ministry in the United Provinces turned Jinnah and the Muslims against the Congress. Rizvi has argued that since there had been no electoral agreement between the Congress and the League, there was no question of 'breach of faith' when the League was denied a share in the Ministry. However, there was the general condemnation by Nehru of the League leaders as "relics of an outworn feudalism", a conclusion which overlooked the religious

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ABOUT BOOKS & CONTROVERSIES

tagonists of the right (freedom) of thought, what Dr. Ambedkar has written ? And in what way is that historically untrue or "religiously" offensive ?

LET THERE BE DEBATE...

Can we not, should we not, have a serious and dispanssionate debate on such matters ? Or, should we let things rest where they are, with the Government of Maharashtra adding a foot-note or rider to the publication disassociating itself from the views expressed in the publication ? There is also the phenomenon of Shiv Sena inspired agitation or threat of agitation and counter-action by the Dalit Panthers and other followers of Dr. Ambedkar. For us and for Indian scholars and academics of all shades of opinion, however, the more serious or relevant matter is that of creating and encouraging a climate of genuine debate, a fundamental democratic right, rather a basic value.

The same considerations, perceptions or attitudes should also apply to some other controversies as well. For example, the decades old irritant like the Barbari Mosque controversy or the more recent one relating to the questions of "personal" laws *vs.* common civil laws. A climate for democratic debate, of give and take, leading to some consensus or attitudes of mutual trust and tolerance needs to be built up, at least about the essentials, if not about the rituals or ceremonials and the perepheral matters of social conduct. Let there be controversies and disputes, but in a more friendly, peaceful and cogenial atmosphere, and through the processes of debate and discussion, rather than through protests and agitations and their counteractions.

TAMAS—FICTION OR SOCIAL HISTORY

That brings us to another recent "hot" controversy about a book, and about a T.V. film—rather a TV serial made out of it. We refer to Bhisham Sahni's Hindi novel "*Tamas*", which took almost three decades in the making and was published about a dozen years ago. There has been much written and debated about the *Tamas* as a TV serial, both against and for. There have been articles, comments, letters to the editors, interviews and what not. Some violent protest too. And some legal actions ! A lively controversy, on the whole, involving the sentiments and the 'psyches' of variously organised but partisan sections of society, perhaps mainly among middle class urban communities. (Rural India does not easily warm up to such controversies.) On more than one occassion, the writer has also explained himself.

Perhaps one positive result might have been a renewed interest in the original book. May be, it brings in a delayed, but unexpected bonanza to the publishers, and perhaps to the author. But did the book raise a storm or even a ripple of controversy when it first appeared or came to be read ? If so, what was the result ? What were the controversial matters in the book, whether in the characterisation of individuals belonging to different sections or communitities or stations in life, perhaps as stereo-types, or in the narration and unfolding of incidents, or in the manner in which the "sub-plots" unfolded and led to their inevitable though tragic end. Was it (or has it been in the case of T.V. serial) social realism or the ugliness and darkness of the political and socio-cultural reality which Sahni was compelled to portray ? Or, had (has) he been attributing motives to his characters and through them to the communities or sections of society they represented ? How much

(Continued)

(and socio-cultural) susceptiblities of the Muslim mass mind.

Denied of an opportunity to share power and hurt by such rebuffs, the Muslim League leaders raised the cry of "Islam in danger", (and began compiling and ventilating their greivances against the Congress ministries) with the result that within two years, they could win over the allegiance of millions of new members.

Rizvi has also suggested that the resignation of Congress Ministries or their withdrawal of co-operation with the war effort were also counter-productive for the future unity of India. Congress could have been able to confront the British Government more unitedly, in the context of the new situation of the war if it could have "retraced its steps" and offered a hand of co-operation to the League and set up coalitions at the centre and in the provinces.

According to Rizvi, the Congress also made a mistake in rejecting the Cripps Mission Offer, which would have given it "an opportunity to return to power and enter into some sort of partnership with the League without compromising on principles, at the same time putting an end to the Government's reliance on the League." Probably the Congress did not then realise that the Cripps Offer was perhaps "the last opportunity" to secure a free and *united* India. If the Congress had accepted the offer, preumably the League would also have followed suit, and with a "composite" government at the helm of affairs, and building up the defences of the country, perhaps the differences between the two (Congress and the League) would have been ironed out. Was that possible or practical (though desirable by hind-sight) would remain a big question of recent Indian history ?

Rizvi has also suggested that Mahatma Gandhi's decision to start a civil disobedience movement at that juncture of the war was a

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ABOUT BOOKS & CONTROVERSIES

of imagination went into the writing and how much of a life's experience and mature reflection ? (Does it not remind one of some hot controversies in the recent past about the writings of Sadat Hasan Manto, Rajendra Singh Bedi and K. A. Abbas, to name a few ?)

Anyhow, we would like an earnest and serious debate, if possible, on the merits and demrits of both the book and the T.V. serial —*Tamas*, which means the Darkness which overtook us four decades ago, and which continues to enshroud some of us, even up to this date. From Darkness to Light–Lead Kindly Light....!

MAULANA'S GIFT

The third cause of controversy happens to be the unpublished portion of 30 pages of the MSS deposited in the National Museum, Calcutta, which should have logically made up the Epilogue or the Conclusion of Maulana Abul Kalaam Azad's book, "*India Wins Freedom*". *(We understand that a fresh edition of the book was brought out a few years ago.—Ed.)* It is said that the learned Maulana, a fearless crusader for truth, a great scholar and intellectual, true to his salt and firm in his beliefs, who had dedicated his life-time to the discovery of knowledge and later to the cause of national awakening and freedom of the human mind, decided, almost at the last moment as if as an afterthought, to withhold the publication of the now controversial pages for thirty years. It is assumed and argued that the "truth" or the facts and opinions expressed in these pages were rather sensitive and perhaps still are 'unpleasant' and 'unsavoury' to the likes and reputations or public images or postures of some stalwarts with whom the Maulana had rubbed shoulders to bear the burden of common strife, sacrifice and then the responsibility of leading India to her Freedom, and later, of laying the foundation of a new resurgent nation committed to democratic values or ways of life, to secular beliefs and to the ideals of social justice, mutual tolerance, peace and non-violence.

While legal wranglings are going on about the rights and priveleges of the so-called inheritors or legal successors of the Maulana and his erudite secretary-cum-associate, a whole nation,, especially its intelligentsia, awaits with abated breath the unveling of the mystery, eager to receive the last famous words of the departed leader. Would he or would he not have exonerated some of our heroes of the older generation ? Would he hold one or the other person more responsible for the blunders and mistakes which caused untold human misery through the blood bath of partition ?

In our limited view, the secrecy and the fetish being made of the whole thing are unneccessary. By now, we have had access to all sorts of secret or hidden materials or sources of facts or truths. The individuals, groups and their followers have been hauled up before the court of recent history; they and their followers have paid the price. What further damage can be done to their reputation or the public image of the "demi-gods" of yesterday ? Let the Truth be out ! Let the mystery be revealed, legal hurdles or not ! Let the present generation and the future judge for themselves ! Let the court-sealed documents be brought to light ! The sooner, the better, both for the living and the dead.

We would continue to publish and invite comments and reviews on, such matters, about books or materials on how India or the Sub-Continent came to win freedom and how the sacred trust has been preserved, protected and practised. The *Indian Book Chronicle* cannot cut itself from the living, changing and deeply interesting chronicles of the nation, and of our times ! We hope that in this endeavour, our readers and reviewers will continue to sustain us.

—Editors

"miscalculation". Faced with the external threat, the Government refused to yield before the threat of an internal rebellion. It locked up the Congress leaders, while Jinnah was able to build up "massive support" for "Pakistan".

This new examination of some of the documents not examined so far, does provide a some-what new perspective of that period of contest, and leaves behind, for us, the proverbial "ifs and buts" of history. But perhaps, he is right in suggesting that "an error or a series of errors in tactical judgement cannot explain such a momentous event (as partition). There were more fundamental forces at work." To have a clear idea of what these fundamental forces were, according to Rizvi, we may eagerly await the release of the book in India, and receipt of its review copies in the IBC.

—Editors

BOOKS RECEIVED

SOUTH ASIAN PUBLISHERS, NEW DELHI

(Ed.) Ramakant : **China and South Asia**

K.L. Sharma : **Society and Polity in Modern Sri Lanka**

PITAMBAR PUBLISHING CO. NEW DELHI

Prem Kirpal : **Spirit's Musings—Poems, & Songs of Psyche—Illustrated Poems**

INSTITUTE OF BOOK PUBLISHING (DISTRIBUTORS : STERLING PUBLISHERS PVT. LTD.)

D. Raghwan : **An Introduction to Book Publishing**

NIRALA PUBLICATIONS,JAIPUR

Kamal Raj Singh Rathaur : **The British and the Brave.**

INDIAN SOCIAL INSTITUTE, NEW DELHI

Orlando Fals Borda, **Knowledge and People's Power : Lessons with Peasants in Nicaragua, Mexico and Colombia.**

Walter Fernandes, Geeta Menon & Philip Viegas : **Forests, Environment and Tribal Economy**

A SPECIAL ARTICLE

ON BOOK FAIRS

By Subhash Chandra Sarker

ILLITERACY OF HIGHLY EDUCATED AND INDIAN BOOK FAIR THAT IS A NATIONAL HUMILIATION

This special article has been reproduced from the Bombay weekly, Commerce (March 12-18, 1988) with the Editor's permission. —*Editors*

Three principal cities in the country—Calcutta, New Delhi and Bombay in that order—have seen book fairs in February this year. Normally a book fair should gladden one like the present writer, who makes his living by writing. How can a book fair become a humiliating experience which it undoubtedly is in this country ?

DOMINATION OF ENGLISH

Yet a book fair in India inflicts humiliation because in a book fair in India the domination by foreigners persists, and so few books in the languages of the people of India are to be seen. Whether the book fair is held in Calcutta, New Delhi or Bombay, the language which predominates publications displayed is English which the overwhelming majority of the people do not understand, can never understand, and which even many highly educated persons with the highest academic degrees do not like to read.

The book fair thus means nothing to the common man or even to the bulk of the teachers, students and the literate public. The changing locale of the book exhibition does not make for any difference in this regard, as it does not make for much of a difference in the matter of the relative insignificance of the books in the language or languages of the local people.

AND FOREIGN PUBLISHERS

One only sees books in English. As if that itself was not disappointing enough, most of the books in English are again foreign publications written by foreign writers and have very little relevance to the Indian requirement—even when one considers the requirement of English-medium-educated populace heavily-indoctrinated in western culture. Others knowing English have even less need for such books in this country. Nevertheless these foreign books dominate all book fairs in this country. The domination of the foreigners does not stop there, however. Even among the titles in English which are formally brought out by Indian publishers within India, a sizeable proportion is made up of Indian reprints of works written by foreigners and originally published abroad by one or the other foreign publishers. Whether one turns to fiction or non-fiction, there is no escape from this foreign domination in the field of books, as in many other walks of life in the country.

ONE WAY BOMBARDMENT

To make this point is to invite, for sure, severe denunciation upon oneself by most contemporary Indian intellectuals. One who takes exception to the domination of foreign authors and publishers over the intellectual life of the country is liable to be characterised as a xenophobic and narrow-minded person who fails to see the virtues of a free flow of books, magazines and other cultural communication between nations. Of course, such a criticism is not valid at all. Mutual cultural exchange—which is an essential pre-condition for building up international and inter-cultural understanding on a global scale is one thing and the cultural domination of a poor country by the more organised and affluent publishers and book-sellers of another country or countries is a different thing. In the latter case there is no exchange but only one-way bombardment of selective information and ideas on a knowledge-hungry people, who have for long been fed upon the notion that the western nations are the possessors of superior knowledge and wisdom, and that the path of progress for the poor lay in doing what the western nations were doing.

AND SUBORDINATION

It is idle to blame the foreigners for this state of cultural subordination to which this nation has surrendered itself, very much in the same manner in which in industrial and other matters the western concepts and practices have been picked up uncritically. If the western nations, suffering from an acute shortage of labour, have adopted automation and computers, India, following the warped thinking, also must follow suit—no matter if the vast army of the unemployed and half-employed presents a different social setting calling for an entirely different course of action directly permitting the growth of employment, which cannot only reduce the misery and poverty of the unemployed but also free the Indian industries of the constraints of an extremely limited market.

DOLING OUT NONSENSE

The ruling class in the western nations has been unable to generate sufficient employment opportunities. This inability in turn has given rise to the extraordinary phenomenon of a high volume of unemployment and under-employment in the affluent societies. How to keep this vast number of the

(*Continued*)

ON BOOK FAIRS *(Continued)*

unemployed from becoming an adversary political force threatening the domination of the ruling class in those countries ?

The solution has been seen in diverting the attention of the unemployed to cheap entertainment and unfruitful excitement. This strategy has yielded a plethora of sex-dominated stories, novels and films and the flooding of the market with pornographic material of different kinds. The social insurance in most of the affluent countries does not confront the unemployed in those countries with the stark possibility of starvation and other types of deprivation which the unemployed in this country have to endure. Thus this strategy of doling out nonsense and pornography works to keep political oppostion from affecting the young and the unemployed and partially explains the emergence and continuation of rulers like President Ronald Reagan in the USA and Mrs. Margaret Thatcher in the United Kingdom.

IN THE NAME OF EXCHANGE

Yet the "freedom of cultural exchange" that this country follows has enabled all this decadence to invade the Indian society, where the very survival of the society depends on the activisation of the youth through the extension of gainful employment. And for that an entirely different type of literature is needed, whose orientation has to be to impart new knowledge and skill and generate selfconfidence among the youth and inspire them to undertake all types of difficult assignments for economic and social reconstruction.

The unhampered circulation of the intellectual junk carried by the sexy books and the cheap glossy magazines, reading a dozen of which does not add to a reader's knowledge or understanding, or enhance his ability, even a bit, is hurting the development of a healthy Indian personality and is bringabout a cultural disaster. A conscientious survey of the "readers" of many of these glossy publications would disclose the startling fact that among the "readers" are those who have no knowledge of the language of the illustrated publications they "read".

The point that deserves to be noted is that if foreign books and authors dominate over the field of publication and bookselling in this country, the domination has been voluntarily accepted by those with whom rests the power of taking decisions on various matters in this country.

ENGLISH & INDIAN PUBLISHING

The domination of English in the area of publishing is not only because of the liberal import of foreign books and periodicals. The domination of English is made possible also by the predominance of the English-language books in the world of Indian publishing. The most affluent and powerful publishers of India are essentially publishers of books in the English language. If some of them do bring out some books in non-English Indian languages, that makes up for an insignificant proportion of the total publishing activity of the publisher concerned. Even the Government of India spends a bulk of funds earmarked for publishing books in English. This is also true for the majority of the State governments.

"ILLITERACY OF THE HIGHLY EDUCATED" & NEGLECT OF THE MOTHER TONGUE

This partiality for publications to be brought out in English does not provide a propitious ground for books in the principal languages to be published in large numbers. The question has to be faced, why a sufficient number of publications of quality on different subjects are not being published in the languages people understand in the country even to meet the needs of the very small proporation of the persons that can hope to get education in this country under the present dispensation ?

The answer is not a very palatable one, and lies in the increasing pace of centralisation which militates not only against the federal polity but also against the cultural interests of the people. If more and more of the educated persons are obliged to seek a career outside of their own societies, the learning of mother tongue takes the second position to mastering the language that will bring business success.

So in India is to be seen the extraordinary spectacle of a growingly large number of highly educated persons remaining illiterate so far as their own mother tongue is concerned, and these powerful elements in society constantly find themselves in the position of having to rationalise their illiteracy to quieten critics and their own mind. When such an undesirable position takes place between educated persons and their mother tongue, the development of the mother tongue naturally falters. That is what exactly is happening in India now.

FROM BOOK FAIRS TO DRAWING ROOMS

A simple count of the sales of books at the fairs would show that if book fairs promote sales of books (as they must be doing because without the incentive of larger sales, the booksellers would be hard put to participating in such fairs), the bulk of the titles sold is made up of books in English, if not also by foreign publications. The question would be, if the common man is unable to buy inflation-packed excessively highly-priced foreign

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ON BOOK FAIRS—*Continued*

publications and their Indian editions, both on account of beyond-the-reach price and the insurmountability of the barrier of the English language, who buys these books ? The answer is to be found in the interior decoration of the houses of the *nouveau riche* (it is quite normal now-a-days for pictures being published of virtually illiterate persons being shown amidst a large number of attractive books well arranged in the glass cases on the walls of their drawing rooms !) and in the junk that adds to the accommodation problem of good books in the libraries of universities, colleges and other institutions receiving government grants for book purchase (that is how also unreadable books written by ministers and civil servants—even collection of their trite speeches—get sold in thousands of copies while even the best novel in an Indian language cannot be sold !)

ENCYCLOPAEDIAS

The obvious is not always the best understood. The foreign encyclopaedias and other types of general knowledge books that are sold in large numbers in these countries have virtually no relevance for readers in this country. In the *Encyclopaedia Britannica* one cannot find all information about any Indian town or personality, while one can find all information about towns, events and personalities of the USA and western European countries. It is no use blaming the editors or publishers of that encyclopaedia or any other foreign book of knowledge because they had their own national requirement in view and from that point of view they have done a good job.

Every nation has to produce its own encyclopaedia, but we have not taken the trouble of accomplishing this task. The widespread circulation of this foreign junk parading itself as encyclopaedia has the effect of creating an illusion among the public that the need for an encyclopaedia can be met from the available foreign supplies (albeit at a high price) and prevents a full awareness of the most urgent need to write our own encyclopaedias. True, the capacity of no publisher seeking to produce an encyclopaedia in this country can match that of the affluent and highly organised publishers of reference books in the foreign countries, but then this is true not only in the field of publishing but also in the industrial and other fields as well. If in the industrial field, the Indian industries can think of competing with the western nations, there is no reason why in the cultural field there should be the abject submission to foreign domination (also can an independent industry survive without cultural independence ?)

· *Subhash Chandra Sarker has been the Acting Editor of Commerce Weekly, Bombay.*

Mass Media and the Printed Word

(THE BOOK AND THE ELECTRONIC MEDIA)*

—Abul Hasan

In the present era of communication explosion, books can no longer be separated from other media of communication. Yet, the book has certain special characteristics which enable it to hold its own as the most essential tool of learning and communication.

Books serve as a repository of the cultural heritage of a nation and a valuable instrument of preserving and disseminating it. The printed word endures for successive generations of readers and is read over and over again. Books are the simplest, most easily handled and readily accessible means of communication and education.

WHERE BOOKS SCORE OVER INSTANT AUDIO-VISUAL MEDIA

Books convey information, specially of a high order of complexity, with more peneteration than do the electronic media. With more enjoyable and colourful transmission of information and knowledge, the instant media appear to have a more agreeable consumption and can easily reach larger number of people simultaneously than books. Yet, reading a book engages and occupies an individual far more deeply than listening to radio or watching television. Hence retention of the information conveyed is more enduring. In other words, the book serves basic, advanced and continuing education in depth in a way in which radio, television and other mass media cannot. **The reader has to make a creative effort to receive the message, to reconstruct it and to integrate it into his own thought pattern.**

Unlike the cinema or the television viewer, the reader has also the advantage of regulating at will the rate at which the different sequences are presented to him and to return to earlier passages

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*Paper delivered at the international seminar on "Books and the Electronic Age with particular reference to Developing Countries" organised by the National Book Trust, New Delhi, 6 to 9 Feb., 1988.

(Continued)

MASS MEDIA AND THE PRINTED WORD

—Continued

as and when necessary. With this possibility of re-interpretation, reflection and retrospection, **the reader is not merely at the receiving end but is in constant dialogue with the author.**

SOCIAL INFLUENCE OF THE INDUSTRY

A great quality of the book is its inexpensiveness. The book industry is capable of efficient organisation in small enterprise. The book industry is labour-intensive, and its claims on the capital resources of a nation are quite modest. Even in the most advanced countries, book production represents hardly one per cent of the Gross National Product.

The book industry exerts a social influence far greater and more pervasive than its economic size indicates. In most developing countries, book production is generally a free enterprise, whereas the electronic media like radio and television are owned and controlled by the State. Book, therefore, play a more objective and impartial role in responding to social requirements of Communication. Moreover, with the exception of a few cases of subsidised publications, **a book is financed entirely by the price which the purchaser pays for the final product.** Because of its independence from the advertising revenue with which newspapers, mass circulation magazines and to some extent radio and television are menaced, the book is a vehicle for the new, experimental voice, and for the expression of minority views, dissent and criticism.

In short, the book possesses certain peculiar advantages over the electronic media, viz. endurance, economy, accessibility, freedom of choice and control of use. However, the other mass media have their own supporting role in education and communication. **In the world of today, none of these media can yield optimum results if they are utilised to the exclusion of others.**

UNESCO DECLARATION 1982

In the face of stupendous advances made recently by the audio-visual and data-processing techniques, some thinkers have been prophesying the extinction of the "Gutenberg galaxy", although they themselves communicate their anxiety about this apparently alarming trend mostly through the medium of books. In their view, books have no future in printed form, because a whole library can now be stored in a match box in the form of silicon chips. Despite all these innovative devices, the latest global verdict on the subject was announced by the World Congress on Books convened by *UNESCO* in London in 1982, which reaffirmed its faith in the future of the printed book in view of the afore-mentioned qualities of the book, and declared that books will continue to be "pre-eminent as vehicles for information, education and research, and a source of culture and recreation, serving national development and enrichment of individual human life".

The increasing use of electronic media has not led to any decline in book production. The world book production continues to *rise* in both developed and developing countries, although the gains are not evenly shared, and the bulk of the demand remains unfulfilled in all the developing regions. The world produced 780 000 titles in 1984, compared to 572,000 in 1975. The extraordinary development of audio-visual techniques does not appear to have caused any decline in the public taste for reading. In the most industrialised countries which produce the largest number of books and at the same time make an abundant use of the electronic media, it has been found that after a sharp initial expansion, the rate of development in broadcasting, and then in television is showing a progressive tendency to drop back to the level of that for books.

A BALANCED COMPOSITE APPROACH

Indeed in a rational information system, the increasing variety of ways and means of imparting knowledge or making communication does not result in the replacement of one approach—the printed word—by another—the voice or the picture —but, on the contrary, gives rise to the need for a composite approach combining all operations of the mind for its greater development. **A judicious communication policy should make a balanced use of various media to maximise the impact.**

There is bound to be an increasing use of electronic devices in communication in the developing countries. But modern communication media can, if used appropriately, contribute to the spread of books and to the cause of book development. Books are not yet an "endangered species" in the developing world which produces hardly a quarter of the total world output. It is true that in developing countries, certain types of books have begun to be used with the help of accessories like magnetic tape or gramophone record. It is also possible that some data-based material like encyclopaedias, yearbooks and research monographs may be produced, stored and used by developing countries in a non-print form for limited purposes. But, by and large, the book will continue to reign as a storehouse of knowledge, a repository of culture, a social asset and a valuable pastime. It is also true that some select libraries may prefer to keep certain printed pages in the form of micro-fiches or microchips. But that is a question of form and style,

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HAZARDS OF TOBACCO SMOKING

Uma Ram Nath
SMOKING—THIRD WORLD ALERT
Oxford University Press, Oxford, New York, Delhi (1986). Pp. 291, Rs. 60/-

Reviewed by F. S. K. Barar

Uma Ram Nath, who has extensively written about the work of international organisations in the Third World, has obtained assistance from the Swedish International Development Authority and the World Health Organization to produce this work. She has made a commendable effort in compiling world statistics and data available for this country.

Right in the "Introduction", she has hit at the high pressure cigarette advertising done by the tobacco industry. To quote "Cigarette advertising today holds out many promises, but the fact that this habit is a self-induced cause of ill-health, sickness, and early death cannot be camouflaged. Smoking is a habit that has been propogated by society, corporate advertisers, and governments. While the developed nations are becoming increasingly aware of the costs to health of smoking, an enormous market is emerging in Third World. Cigarette sales and consumption may have generally reached a plateau in the industrialized nations, but the opportunities for exploiting markets in the much poorer nations are clearly attractive to the tobacco industry". This paragraph chalks out the theme of the whole work, substantiated by authentic facts and figures provided in the chapters to follow.

The World Health Organization (WHO) has classified the prevalence of the habit as an epidemic. It has been estimated that in countries where smoking is a common habit, 90 per cent of lung cancer deaths, 75 per cent of bronchitis deaths, and 25 per cent of ischaemic heart disease deaths in men under 65 years of age are due to smoking. These data are alarming; and in the developing world, where the habit is now on the increase, the results could be devastating. One is astounded to know that throughout the world, 4.5 million hectares of arable lands are under tobacco cultivation.

HEALTH RISKS

In chapter 1, a lot of information is provided about the alkaloid nicotine, which derived its name from Jean Nicot, French Ambassador to Lisbon in the mid-sixteenth century. Nicot is supposed to have presented his Queen, Catherine de Medici, with some powdered tobacco to use in treating migraine headaches. The tobacco plant was thus named *Nicotiana* to honour Nicot.

The effect of nicotine on the central nervous system is probably responsible for the smoker's dependence on the material. Information is also provided about the cancer-producing substances (polycyclic aromatic hydrocarbons and N-nitroso compounds), irritants and carbon monoxide gas contained in tobacco smoke. The risks involved in smoking, namely, coronary heart disease, lung cancer, bronchitis and emphysema have been detailed with the help of tables, bar diagrams and curves.

The ill-effects of smoking on the pregnant women have also been highlighted. Babies of smoking mothers are on an average 200 gm. (about 1/2 lb.) lighter at birth than those of women who have not smoked during pregnancy. The causes responsible for the retardation of growth of the human baby in the uterus have also been outlined.

The information provided in this chapter would be of interest to the medical profession and the discerning lay person. For the inquisitive reader, 'References' have been provided for the source material.

ABOUT BIDI SMOKERS

The second chapter, amongst other things, provides information about the chemical constituents of the Indian *bidi*. Researchers report that *bidi* smoke, compared to cigarettes, contains a higher level of carbon monoxide, the ciliatoxic agents hydrogen cyamide and acrolein, volatile phenols, and in addition a higher concentration of tar and other carcinogenic hydrocarbons. A survey conducted on smokers in Bombay has shown that bidi smokers

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—*(Continued from Page 119)*

MASS MEDIA AND THE PRINTED WORD

not of substance or content. The message remains intact.

If at all there is a challenge, it relates to the book of the future, not the future of the book. As a former Director-General of Unesco remarked, "the problem is not whether the books have a future, but whether in the future, of which they are already assured, they will be capable of fulfilling the tasks incumbent upon them".

Mr. Abul Hasan, retired recently from the Govt. of India and is now Director, Institute of Book Publishing, New Delhi, and a free-lance Consultant, on Book Promotion and Copyright.

HAZARDS OF TOBACCO SMOKING

run higher relative risks of cancers of the oral cavity, pharynx, larynx and oesophagus compared to cigarette smokers. Many references to Indian studies have been included as source material.

THE INDUSTRY

The third chapter details the tobacco industry in the Third World. Interestingly, tobacco is grown commercially in at least 120 countries, including about 50 in the developing world. With the increasing prosperity of the Third World, more people will divert their money in new modes of expenditure. The tobacco industry is aware of the potential markets of the Third World, and the rising number of smokers in most Third World countries is witness to the growth of this habit. Smoking patterns in Latin America, Malaysia, Hong Kong, China, Sri Lanka, Tunisia, Egypt and Nigeria have been described, and the disturbing trends have been highlighted.

A survey indicates that cigarette smoking is popular among university students and, more especially among medical students, in the Third World.

HABIT FORMATION & PEER PRESSURE

Chapter 4 provides information about the smoking habit in young people. which is a distressing phenomenon not only in the affluent areas of the world, but also in the less developed countries. It is truly stated that if both parents smoke, the likelihood of their children smoking is greater than if only one of them smokes.... If neither parent smokes, the likelihood of the child smoking is less. If, however, an older sibling and both parents smoke, the child is about four times more likely to smoke than if there were no smokers in the family. Perhaps the most powerful psycho-social factor which induces a child to start smoking is peer pressure, and this is most evident in young adolescents. General trends in the prevalence of smoking among the young have been identified for the USA, UK, Japan, Greece, Czechoslovakia, China, Malaysia, Ghana, Nigeria and India.

ADVERTISING VS. LEGISLATION

Chapters 5, 6 and 7 cover the business, advertising, money and legislation part of the problem. The cigarette industry is one of the most advertising-intensive in the world. The advertising of cigarettes has been banned in some Western countries, whereas in some countries many catchy slogans are used to sell the goods.

A PLAN FOR ACTION AGAINST SMOKING

In Chapter 8, the author provides an action plan to mould and evolve public opinion against cigarette smoking. Uma Ram Nath is of the opinion that the character of Third World information and education programmes on smoking will be determined by considerations very different from those in the developed world. Amongst other things, a broader public education programme should :—(a) highlight the dangers of smoking and the health consequences of the habit ; (b) emphasize the personal financial burden on the smoker , (c) portray non-smoking as the norm and as healthy ; and (d) combat pro-smoking advertising. An effective strategy for an education programme is to enlist the support of certain key groups of people whose opinions are respected by the community. Medical, paramedical and health staff are the choice people to participate in this anti-smoking education programme.

This is followed by a bibliography and a list of Smoking Control Organizations in various countries. An exhaustive index is available for ready reference to text material.

In short, the book is an excellent compilation of up-to-date information on the prevalence and hazards of the tobacco smoking habit. It makes easy reading and offers a lot to the medicai profession, the social scientist and the lay person. The narrative is forceful and appealing towards a good cause.

Prof. F. S. K. Barar is on the Faculty of the S. M. S. Medical College, University of Rajasthan, Jaipur.

'War and Peace' now in Hindi

According to a PTI report date-lined Moscow. Leo Tolstoy's epic, set against the background of the invasion of Napdeon has been translated fully into Hindi by Madanlal Madhu after 4 years of dedicated work. The first ever translation in a non-Soviet language to come from Moscow, the epic would be published soon in four volumes. It is considered to be more authentic than the available English translations. According to the translator. the English title of the book should have been 'War and Society, because the Russian word 'Mir' stands both for 'peace' and society', and because the novel is about the Russian socieyt under the impact ofi invasion. However, Coun Tolstoy had himself approved of the current Engtlish title which had come out in his lifetime.

ARMS & THE MAN

Patric Brogan & Albert Zerca
DEADLY BUSINESS : The Story of Sam Cummings (The World's Greatest Arms Dealer)
Michael Jospeth, London, 1984

Comments by G. B. K. Hooja

"It is the small arms which have been the instruments of most of the hundred wars since the II nd world war, from Lebanon to Biafra, from the Yemen to Katanga, and which have been the cause of the most loss of life. And it is the trade in rifles, machine guns or mortars which reveals the cold heart of a business in which diplomacy and wars are translated into orders, balance sheets and profits."—Anthony Sampson *(The Arms Bazaar)*.

Deadly Business is the story of Sam Cummings, 58 year old British citizen who, has sold more armaments in the past 35 years than any other private individual in history. The company he founded in 1953, Inter-Arms, now controls more than 90 per cent of world's private trade in guns. Its main warehouse is in Manchester. *(Note : This review was written in 1986. Ed.)*

He has sold millions of weapons to civilians, sportsmen, collectors and those who needed guns for more violent purposes. They have been used for hunting and target shooting, for self-defence and suicide, for robbery and murder, for use in wars, revolutions and guerilla insurgencies. He has brought guns taken from defeated armies on the battle fields of 4 continents, and sold them in due course to governments trying to build up their defence/offence systems.

Before the 1939–45 war, the sales of guns was a matter of commercial judgement. Politics did not enter into it. Now-a-days, arms sales are such big business and so important to the balance of payment of a score of nations that governments control them closely. It is matter of national policy to promote sale of arms. It is governments now that are merchants of death. Sales are so important that governments frequently lose their common sense. not to mention their sense of decency.

The greatest danger facing mankind is of nuclear war ; but the immense proliferation of conventional weapons throughout the world has brought it to a state of permanent and perillons instability, like the Balkans before 1914. Weapous provoke wars as the recent history of West Asia demonstrates. Syria now has more tanks than Hilter needed to invade Russia, and yet lives in perpeual terror of attack, like its neighbours who are equally over-armed.

Every government professes its belief in peace, but the economies of all the major countries, except Japan, would suffer seriously if the manufacture and sale of arms were ended. The world's total military expenditure in 1979, was $ 570 billion having doubled in 5 years. The danger of the huge trade in conventional weapons is that one of the wars it constantly provokes may expand into a confrontation between the super powers. The proximate cause of the Ist world war was nationalist agitation in Serbia and a mad fanatic's act in Sarajevo; but the ultimate cause was the political attitude of the European governments and the arms race they had started. It could happen again.

Between 1953 and 1968, Sam purchased 4.5 million weapons and 500 million rounds of ammunation from as many as 17 countries ranging from Norway to Greece and Ireland to Finland. That is far more guns that all the armies of NATO need to confront the Russians. In other words, he bought and sold more world war II rifles than Eisenhower needed for the invasion of Normandy and the defeat of the *wehrmacht*. He claims to have more small arms in stock at any moment than the American army has on active duty. Many of these guns were resold to other armies. While he bought huge stocks of surplus from Finland, he was able to sell, the Finns 75,000 surplus sten-guns from England. He sold considerable quantities of these weapons in South America, where he also bought very large quantities of obsolete weapons. He sold British .303 Enfields to the Kenya police. He sold some German war booty acquired in Holland back to the Germans. He sold to Batista in Cuba, Thompson sub-machine guns that he had bought in Ireland—they had been captured from the IRA during the civil war and during its later attempts at terrorism.

By far the largest part of the immense quantity of weapons went to the US to be sold on the civilian market. He sold them by the hundred thousand on the old American principle of making a profit from a mass market for cheap items than a small market for expensive ones. Sam had been a collector since his childhood and had a sublime, justified faith that, as an ordinary American sportsman and collector, anything that pleased him would be equally desirable to millions of other Americans.

After the IInd world war, when General Douglas MacArthur was established as Pro-Consul in Japan, the Americans suppressed the armed forces of the Japanese empire and expunged all traces of them. Every gun, from pistols to anti-aircraft guns, all navy's surviving ships, from motor

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ARMS & THE MAN—*Continued*

boats to air-craft carriers, all tanks and armoured vehicles, all air-planes and every round of ammunition that could be discovered, were taken to the sea and dumped into the Japan Deep, 5 miles below the sufaces of the Pacific Ocean. The factories were dismantled and the armed forces completely dissolved. Ever since, Japan has been sheltered by American power from the need to re-arm. The Japanese have been spared the burden upon thier budgets of the vast sums that other nations spend on defence, and have voted the money instead to productive investment. Although this may not be the main reason for Japan's phenemonal economic success, but it is an important contributory factor, and a reminder of the benefits the world would enjoy, if the arms race could be stopped.

India, however, did not fall to Sam's bait and has cold-shouldered him. In the first place, India wants to conserve its foreign exchange and does its best to meet its own need in small arms and ammunition. Of course, it had immense quantities of surplus British weapons accumulated through all the years of the British Raj and great stores of modern, though obsolete, weapons. India demanded $ 35 for each Lee-Enield. But Sam said he sold indentical rifles in England for $ 12. India had a million rifles to sell and wished to reduce the sale price, but the bargain was not struck. Then Sam, hearing that there was a market for India's surplus .303 in Nigeria, offered to purchase them at a price India might accept. Indians wanted to know who the buyer was. Communigs told them, and the Indian Ambassador at Lagos stuck the deal. This angered Cummings, who has since written India off and says "India is just a big white space on the map."

Another government which double-crossed Inter-Arms in the same manner was the US in respect of purchase of weapons for the Philippines. Cummings often refers to this incident with asperaity, but charitably suggests that the transaction was perhaps the work of some junior officer at the Pentagon.

Cummings set up a consortium in Europe to circumvent the American embargo on the export of arms to Pakistan. The consortium bought arms and ammuitions, mostly from Germany, and shipped than to Iran, from where they were quickly passed on Pakistan. Clearly the C.I.A. approved of the deal and, a suspicious reporter might conclude, it initiated the move.

This is the story of a cold-blooded, shrewd businessman who has dealt in the *Deadly Business* just as any other business man dealing in a less lethal commodity.

A thought-provoking book for students of war and peace.

G. B. K. Hooja, former V. C. Gurkul Kangri University, Hardwar, came across the book and recorded these comments during his visit to Europe and U. K. in the summer of 1986. (It is regretted that this review could not be published earlier. Ed.)

Punjab at the Turn of the Century

Shyamala Bhatia

SOCIAL CHANGE AND POLITICS IN PUNJAB (1898–1910)

Enkay Publishers, New Delhi, (1987) pp. 377

Comments by Amrik Singh

This competently well-written book deals with only one decade in the history of Punjab. As the writer says in her preface, the subject was suggested to her by B. B. Misra, a well-known historian of modern India. As the eventual outcome indicates, this was a wise decision. Evidently, in the course of his work, B. B. Misra must have discovered that while certain important developments had taken place in this period in Punjab, they had not been adequately analysed by any one.

BIRTH OF NEW FORCES

By the end of the 19th century, the British had been in occupation of Punjab for approximately half a century. During this period, far-reaching changes in the polity and economy of the state had taken place. In fact, the changes introduced by the British after their occupation of Punjab had enough time to induce certain secondary changes; and those, in turn, had begun to recondition the social and political structure of the state.

According to the author, the book basically examines "the social and political role of the intelligentsia in a colonial society". In support of this approach, she cites Edward Shils who has observed that "In no state formation in all human history have intellectuals played such a role". What she does, therefore, is to go into details which led to the birth of a new intelligentsia and the forces that worked upon them and shaped them into what they eventually bacame.

While discussing the social scene, for instance, the author goes into details like the spread of education including professional education, literacy by caste, geographical distribution of the educated, female education, the role of the Punjab press, recruitment to the army, colonisation in new colonies, demographic trends and so on. In regard to all these issues, she has gone to the basic data and provided detailed tables such as students on rolls in various colleges, main results of University examinations, literach by religion, caste etc. and literacy in English and so on. There is a wealth of data

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PUNJAB AT THE TURN OF THE CENTURY

drawn from primary sources and these details provide strength to the analysis.

Similarly, she goes into the three reform movements which produced considerable social and religious ferment in the state. This refers to the Arya Samaj, the emergence of the Chief Khalsa Diwan and the Ahmediya Movement. There was not much occasion for her to go into the genesis of the Singh Sabha Movement, for that had started, a quarter century earlier.

BRITISH POLICY TOWARDS THE SIKH & MUSLIMS

By the end of the 19th century, the British had also revised their policy with regard to the Sikhs and the Muslims in Punjab. They had won over the Sikhs within the first decade of their occupation of Punjab. In the next quarter century or so, their attitude towards the Muslims also underwent a change. Two main reasons are advanced for this change. One was the changing perception of the British towards the Muslims throughout the country. In this respect, she quotes two important civilians, Hunter and Thorburn.

Sir William Hunter operated on the all-India scene, but the latter was a Punjab official and wrote at some length in favour of a different approach to the Muslims. Another important reason for this changing attitude was that the educated Hindus had begun to show signs of political consciousness. While these factors were true of the entire country (e. g. the establishment of the Indian National Congress), this attitude was of particular relevance to the Punjab.

How did this changed policy manifest itself? According to the author, two crucial steps were taken. One was to separate the North-West Frontier Province from the Punjab. This did not evoke any protest as the partition of Bengal, for instance, had done. The second step taken was to adopt a new piece of legislation called, The Punjab Land Alienation Act. According to this Act, three important castes (the Aroras, the Baniyas and the Khatris) were prohibited from buying over lands.

As one Punjab civilian explained it, "The whole Act is confessedly an attempt to check results which naturally flow from the educational, legal and fiscal system which we have established in this country. The main pretext for such action is the political danger of the expropriation of the agricultural tribe". It was believed that, in consequence of this legislation, the diminishing power of the landed aristocracy would be revived.

SOME CONSEQUENCES—TWO STREAMS

It should not be necessary to go into all the details of how this particular Act led to social and political discontent, how some kind of a mass movement got generated, how persons like Lala Lajpat Rai and Ajit Singh assumed its leadership, and so on. In fact, the agitation against this Act and its subsequent amendments cet. constitute the high watermark of political activity in the first decade of the 20th century. The whole sequence is analysed with competence and authority.

For the first time, since the Kuka rebellion which was crushed some four decades earlier, the British Government unleashed brutal repression. The details of those repressions and what preceded and followed, are available in a number of places. The great merit of this particular study is that those details are woven into the text in a manner so as to fortify the argument advanced in the course of the book. The argument is summed up in the last few pages where she describes Punjab as a land of two streams : nationalism and communalism.

As the author observes :

> "The British policy of 'balancing' the communities fully encouraged these divisive trends. Measures such as the Punjab Land Alienation Act of 1901 which professedly were economic reform Acts, had a pronounced communal bias demonstrating that as a result of social change in Punjab, the interests of Hindus and Muslims had come to lie in different directions".

And again :

> "At the same time, Government also followed a divisive policy not only as regards Hindus, Muslims and Sikhs, but also vis-a-vis the urban and rural population. There was a fear of arousing hostility in the army which was recruited largely from the Punjab and many of the soldiers had family relations in the Canal Colonies. Therefore, the Government of India intervened and the Colonisation Bill was withdrawn. The enhancement of water rates was also postponed and the agitation died down. The Government of India had adopted a policy of conciliating the substantial peasantry, the bulwark of the British Raj, a policy which it had adopted in the Deccan after riots of 1875 and in Bengal of in the 1870s."

Altogether it is a useful study and uncovers a lot of new evidence. The writing is easy and smooth and the way the argument is built up is cogent and consistent.

The author does not give evidence of having read another book, *Political Elite and Society in the Punjab* by Nina Puri which deals with some of these issues also. This is referred to because it would have been logical for the author to have pursued this enquiry into the succeeding decades. That has been already covered, however. It might be a useful idea if she could go back to some of the earlier decades, particularly the last quarter of the 19th century. This book should eventually prove to be the beginning of a fruitful career in research into Punjab between 1849 and 1947.

THE NEW WORLD OF EAST INDIANS

I. J. Bahadur Singh (Ed.)
INDIANS IN THE CARIBBEAN—the Other India
Sterling Publishers Private Ltd., New Delhi (1987)
Pages 428; Rs. 200.

Review by Ram Lal Bhutani

The book, a compilation of articles, essays and speeches on the Indian community in the Caribbean, has been edited by I. J. Bahadur Singh who attended, in 1979 and in 1984, two of the three conference held by the University of the West Indies in St. Augustine, Trinidad, on behalf of the India International Centre, New Delhi. It includes some of the papers presented to the conferences and other material made available to the editor as he visited briefly Jamaica, Guyana and Surinam in 1984.

"THE OTHER INDIA" SERIES

In fact, this is fourth in a series of studies on the status and problems of Overseas Indians. The first in the series, sponsored by the International Centre, and entitled *The Other India (1979)* presented an overall assessment of people of Indian origin in different parts of the world; the second on *Indians in South-East Asia (1982)* covered that area, while the third volume. *Indians in South Asia (1984)* dealt with Indians in the neighbouring countries.

This volume is devoted to "East Indians" inhabiting various parts of the Caribbean. It explores the impact they have had on the society of the West Indies, their struggle to survive and their quest for identity. The text covers primarily the experiences of East Indians in Trinidad, where they are in large numbers, as also the contribution of persons of Indian descent to the society in Guyana, Jamaica, Surinam and Grenada. Introduction is written by I. J. Bahadur Singh, a Caribbean Indian himself, who joined the Indian Foreign Service in 1946, and retired with distinction after several ambassadorial assignments.

The compilation contains keynote addresses by renowned writers like **V.S. Naipaul**, **Samuel Selvon** and **Dr, Winston Mahabir**, besides well-researched material, opinion and information contributed by many professors and academicians. In general, all of them express their uniform concern over the racial conflicts and tensions prevailing in the Caribbean, and suggest their own remedies to temper the heightened ethnic consciousness. In a way, it is an excellent presentation, as it is without any bias in favour of or against any set views by any official agency or institution of India. Broadly, it represents the views of the people of Indian origion settled abroad about the East Indian community in the Caribbean, and thus it is refreshingly original and frank in its outlook. It is for the reader to draw his own conclusions and form his own opinion. A researcher may find in it valuable material that is not easy to get by, as also a useful bibliography for additional reference.

THEIR LOST TIES
& SEARCH FOR NEW IDENTITES

Speech after speech, article after article, it has been presented that the *West Indian* East Indian is well-settled in his new world, has lost his family ties with the country of his ancestors, India; and placed as he is half the way around the globe, his ethnic interest now is primarily in Indian culture. He has made a major contribution to the Caribbean way of life and is now in its mainstream and, therefore, a part of it. In the last century and a half, he has weathered many a storm to safeguard his rites, rituals, ethnicity and culture, and met with partial success. Often enough, his failures can be attributed to dissentions within the Indian community, rather than dominance by other races.

Emphasis or analysis varies from author to speaker. **V. S. Naipaul** is, as usual, frank and ploughs his furrow for a plea for rationality. He talks of the need to relate oneself to one's historical past. Thus : "Most of us can look back only to our grandfathers, after all. Beyond that is a blank. .. What has happened has happened. I think it would be foolish to see it as good or bad. What is important about it is that it hasn't been understood, and when things are not understood, people can flounder and can become irrational." With conviction, he concludes : "· ···I think that really, finally, looking at the situation, everybody has to see where he is going; and the mind has to be seen to be at work. My talk really has been a plea for rationality, because people cannot come together in a community of irrationality or despair."

Sam Selvon presents the dilemma of the East Indian in his own way and exhorts him to assert his identity and culture : "He wasn't accepted by those from India, and he wasn't by the others, because he wasn't black man, so he couldn't understand what was going on. If he could play cricket, he could join the team, but leave the politics alone." He analyses the problems facing the community and advises : "If we feel that we are being oppressed and suppressed, all the more reason, I say, to blow our trumpet loud and fly our kite high." Also, he adds a word of warning "··· it will be an inspiration to the new generation, and supply the impetus we sorely need in these times to put our house in order and work together for the Caribbean."

Ismith Khan, Professor from the University of California, San Diego, considers that many of the

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THE NEW WORLD OF EAST INDIANS

problems and questions of all West Indians have their roots in identity, and that the image of the Indian in the Caribbean varies from one place to another."In Guyana, the Indian is seen as a child, a race of people who display all the symptoms of arrested development, ..."The image of the Indian in Jamaica is sociological stereotype, poor but grasping..." ..."The image of the Indian in some of the smaller islands is all but lost, because there are too few of them and they have literally disappeared as a racial and cultural entity..." ..."The image of the Indian in Surinam is one which, because of language, offers little inter-exchange with other Indians who come from the English-speaking countries." ..."The image of tne Indian in Trinidad is one of a group of people who should plant cane and tomatoes and water-melons. he is a loner who looks out for himself and his family, doing so by wanting to be 'his own boss' whether it is driving his own taxi or running a roti shop or parlour, ..". Analyzing why the East Indian should be a 'cosmopolitan', the Professor feels "·· there never has been any sense of common identity or cohesiveness in the Indian community...it has ever been split...."

FROM DIASPORAS TO MULTI-CULTURALISM

Talking of the diasporas, sowers and seed, **Dr. Winston Mahabir** makes a point : "Trinidad, more so than any other Caribbean country, is an important micro-cosmos, a world struggling desperately for unity in diversity. Here North meets South, East is West, black is where white was and the rest of the rainbow shimmers with constant promise. The seeds of the miracle are there and have been sowed by generations before us." Recounting that he became secure with the double, if unequal, roots of East and West and recalling his brief encounter with the Indian Prime Minister,. he says, "Even Prime Minister Nehru of India could not confuse me in 1957. After I was introduced to him as a West Indian, he said 'But you are Indian, aren't you ?', to which I replied, "My grand parents were born in India. Racially I am Indian. But I am West Indian." Appealing for social interaction, Dr. Mahabir points out. : "Today it is multi-linguism, multi-culturalism and multi-sexualism. Indians from the Caribbean are a vigorous part of this re-definition. ···Why not enjoy the best of East and West ? Why dance to the music of your own genetic beat, while moving to the ferenetic rhythms in the heat of this unique carnival of cultures ?"

Other contributions include articles on the Case Study of East Indians and Black Power Movement in Trinidad; on Indian Influences in the Usage of Medicinal Plants; on Caribbean Architecture; on Religious Experiences in Trinidad; *Kali Mai* Worship in Guyana; East Indians in the Caribbean by **Laxmi Mansingh** and East Indians in Jamaica by **Ajai Mansingh** and **Dr. D.K. Garg**; an article on East Indians in Surinam by **Sandew Hira** and East Indians in Grenada : A study in absorption by **Noorkumar Mahabir**.

These cover a broad spectrum of variety of themes pertaining to the social, economic, cultural, religious and political life of the East Indian community in the Caribbean. It does make a sad reading to learn how the early experiences of East Indian settlers have been traumatic and trying. It was the courage of their conviction, enactment of *Ram Lila* and stage-shows like that of *Alah O Oodal or Indra Sabha* by legendary **Fakeer Mohammed** and **Bachan Lalla**, *Hosay* (*tazia*) processions etc. that kept them knit together and somewhat linked to their roots in India.

It was on the 9th May 1845, that the first contingent of indentured laboures (coolies, as they were then labelled) landed in Jamaica. Trinidad, they arrived on 30th May, while in Guyana the first East Indians arrived in 1838.* The population of the settler community has grown over a million in the Caribbean area. It is a vibrant community but beset by its own problems : the quest for identity and a strong urge to maintain one's beliefs and susceptibilities. At the same time, there is a practical necessity to get along with others, identify with the sons of soil and be part of the mainstream, though there is an under-current of apprehension that enthusiam for assimilation my not lead to annihilation of its cultural identity. Do they need periodic nourishment of Indian culture ?

There has been a need, all these years to know more about the West Indian East-Indians and this volume helps fulfil it. These million matter to us, for they provide a bridge of friendship with those countries, serve as envoys of understanding and act as ambassadors of Indian culture abroad. The book provides the readers with a comprehensive view of the Indians living in that area, along with facts, figures and food for thought. But how many will be able to relish it at Rs. 200 a volume ?

Our contributor, Sh. Ram Lal Bhutani, (retired High Commissioner of India to Jamaica) divides his time between his adopted home-towns in New Delhi and Philadelphia (U.S.A.)

**By a happy coincidence, this review has appeared at a time when the Vice-President of India, Dr. Shankar Dayal Sharma has gone to the Caribbeans. especially Guyana, to represent the people of India in the special Anniversary celebrations which mark the arrival of the first batch of 'East Indians' on those distant shores.*

We would like some of our enterprising readers and contributors to write about the hisroiy and cultural heritage, arts and letters of these lands and the colourful people of THE OTHER INDIA.

—Editors

RISE OF INDIAN FEUDALISIM

Edited by D. N. Jha

FEUDAL SOCIAL FORMATION IN EARLY INDIA

Chanakya Publications. Delhi, (1987) 427 pages including bibliography & index. **Price** *Rs. 225.*

Comments by Samuel Mathai

The history of the Indian sub-continent may be viewed from several different angles and points of view. In recent years, the view deliberately encouraged by the 'Congress' government is that India, that is *Bharat*, has five thousand years of civilization; that it has always been a united nation; that everything was great and wonderful in this country; and that "our glorious ancient culture" was destoryed by foreign (i.e. British) rule; and finally, after a great "freedom struggle", independence was won, and all is well again.

Although the facts of history from the earliest times of which we have any record indicate that the sub-continent was inhabited by different racial groups from pre-historic times,and that various invading people from the north-west and north-east and probably also immigrant and trading communities coming by sea to the southern regions have gradually created a mixed, heterogeneous population. Muslim invasions from Afghanistan, which began in the 11th century, culminated in the Mughal empire, which lasted till the middle of the 19th century (though it had ceased to be an effective authority for nearly a hundred years). The British "united" the country by creating a national system of administration, communication, education and military services, and by the introduction of the idea of democracy and the rule of law, and the use of English as the common official language.

THE DIVIDE OF HISTORY & CASTE SYSTEM

It is now fashionable to speak of the period of British rule as the "colonial period", and the earlier period of history as the "pre-colonial period. (This expression is used in the book under review.) "Ancient" and "modern" periods are lumped together in the division of Indian history in "colonial" and "pre-colonial". This has the effect of giving the impression that India had a continuous, un-interrupted history, and Indian culture was uniform and static until modern times. Such a view of the "unchanging East" was commonly held by Europeans; Karl Marx also thought so. Some Indian propagandists even now speak of *Sanatana Dharma*, as though it means an unchanging culture. This view is not only erroneous but positively harmful, as it prevents us from dealing with the social, economic and cultural problems of the country in a rational, scientific manner.

Among the facts of history in India is the formation of the caste system and the subjugation and virtual enslavement of the labouring classes. From the time of the spread of what is now termed the *Vedic-Brahmanic* culture in the sub-continent, the lower orders of society were segregated into separate areas; this was a form of of *apartheid*, maintained both by official force and "religious" sanction.

KALI AGE OF CONFLICT & CRISIS

The *Puranas* speak of *Kali Yuga* (which is still not ended) as an age of revolutionary changes in social order and relationships. Although details of this process of change are not fully known, and vary from region to region, it may be seen as an aspect of the development of feudalism as in Europe.

In *Feudal Social Formation in Early India*, the Editor D. N. Jha and ten other contributors have provided a critical examination of the social history of India from Puranic times (2nd or 3rd century) to about the 15th century. The writers look at history through Marxist glasses, and this inevitably gives a particular slant to their accounts. But this is a necessary and useful way of looking at Indian history, which the privileged sections tend to glorify and romanticise.

Since this is a collection of separate essays, the book does not present a single thesis; rather it presents different instances of the emergence and practice of feudalism in several parts of the country. After an Introduction by the editor, the book is divided into three parts. Part One is entitled "Transition to Feudalism". The first two essays in this part (R.S. Sharma : The Kali Age : A Period of Crisis; and B.N.S. Yadava : The Accounts of Kali Age from Antiquity to the Middle Ages) deal with Kali Age (*Kaliyuga*) as described in *Mahābhārata* and the *Puranas* and indicate that it was "a period of sharp social conflict and crisis, largely generated by a two-fold social contradiction : the one between the *brāhmanas* and *kshatriyas* on the one hand and the *vaisyas* on the other; the other between the *brāhmanas* and the *śūdras*." The other three chapters in this part describe "the Prevalence of Private Landholding in the Lower Kaveri Valley" (by a Japanese writer, Noboru Karashima); "Origins of Feudalism in Kashmir" (by D D Kosambi); and "Tribalism to Feudalism in Assam" (by Amalendu Guha).

Part two has five essays, dealing with the broader issues of feudalism. R. S. Sharma deals with the question, "How *feudal* was Indian feudalism?" Yadava with the "Problem of Interaction Between Socio-economic Classes in the Early Medieval Complex"; and R. N. Nandi describes "Agrarian Growth and Social Conflicts in Early India". The other two essays, "Trade and

(Continued)

RISE OF INDIAN FEUDALISIM

(Continued)

Society in Medieval Bengal" by M. R. Tarafdar and "Social conflict in Tamil Nadu in the 15th century" by Noboru Karashima & Y. Subbarayalu are concerned with particular instances of social problems.

FEUDAL IDEOLOGY

Part three is entitled Feudal Ideology. This part takes us to the realms of religion and art as influencing feudal social change. D. D. Kosambi in an erudite and critical discusses "Social and Economic Aspects of the *Bhagvadgita article* M.G.S. Naraynaan & Veluthat Kesavan examine the *Bhakti* Movement in South India and its Connection with Feudalism; in the essay on the ' Material Milieu of Tantricism" R. S. Sharma traces the origins of tantricism and indicates that it was "the ultimate product of the brahmanical colonization of the tribal areas though a process of land grants"; and Devangana Desai in the essay on "Art under Feudalism in India (c. AD 500-1300)" shows how art—especially temple architecture and sculpture—was influenced by the socio-economic realities of the centuries between AD 500 and 1300.

The "Introduction" by D.N. Jha sets forth the main theme, of which the succeeding chapters are particular 'case studies' or special illustrations.

Feudalism is a European word and refers to the socio-economic developments that took place in western Europe in the 'middle ages', "when the granting of fiefs on the one hand and the establishment of personal vassalitic bonds on the other were linked together", 'Feud' or 'feod' is a word of Germanic origin meaning an estate in land obtained from a lord or superior by a tenant or vassal on condition he render certain services to the lord or superior. Feudalism came to mean a system of land tenure and personal relationship in which land or an estate (or sometimes cattle or other forms of property) was held in fief (i.e. as a benefice or grant) from lords to whom the vassal (grantee, dependent, servant slave) owed service and loyalty and homage.

The situation in India was not exactly similar to that of Europe, but the practice of *dāna*, gifts of land or cattle to *brāhmanas* and other by kings and landlords, and various systems of tenancy and obligatory service, were comparable to the feudal practices of Europe.

Whatever the origins of the 'caste system' in India may be, it certainly was in some senses a form of vassalage and enslavement of the labouring classes. With the system acquiring religious sanction, it became a means of confirming and perpetuating the feudal practices, and preventing serious revolt against it—though revolts occasionally did take place.

The *Bhakti* movement is also seen by the writers of this book as an aspect of the feudal socio-economic milieu in India. *Bhakti* is loyalty, homage and devotion to the lord. 'Bhakti' is derived from a root which means "to share" or "divide" or "apportion". The Lord is both giver and sharer, and the devotee is wholly "surrendered" to the Lord. In the Indian situation, the words for king, god, and brahmanas were the same.

Feudal Social Formation in Early India is a scholarly and critical account of the process of formation of what now-a-days is called 'Hindu culture'. The of view is Marxist; not everything that is said in it will be acceptable to all readers. But at a time when wholly uncritical and fallacious descriptions of Indian history are being officially propagated with the support of the government, and myth and legend and superstition are being revived, it is good to have a questioning of traditions and beliefs, enabling us to come down from the supernatural to the natural world.

Dr. Samuel Mathai, the well-known educationist, author and savant. is now leading a quite but active life in his native land of Kerala, after a long career as a teacher (Ferguson College, Pune, F.C. College, Lahore, St. Stephen's College, Delhi-18 years in all) and 20 years' fruitful work in the Association of Indian Universities, the U.G.C. and as V.C., Kerala University.

• SOME MORE BOOKS RECEIVED •

OXFORD UNIVERSITY PRESS, DELHI
BOMBAY CALCUTTA

R. Sundara Rajan :
Toward a Critique of Cultural Reason

(Ed.) Ashin Das Gupta & M. N. Pearson :
India and the Indian Ocean. 1500-1800

Utsa Patnaik : **The Agrarian Question and the Development of Capitalism in India**

Peter Heechs : **India's Freedom Struggle 1857-1947**

T. S. Maxwell : **Visvarupa**

ACADEMIC PRESS, GURGAON (Haryana)

Roma Dutt :
Social Cohesion and Non-Cognitive Student Outcomes

N. K. Jangira :
Special Education Scenario in Britain and India

Tapti Dutta :
Mierocomputer in Special Education

G. R. Kaye :
A Guide to the Old Observatories at Delhi; Jaipur; Ujjain; Benares (*Orig. Pub. 1920*)

Manak Chand Jaini: **Life of Mahavlra** (*Orig. pub. 1908*)

★ *POETS' CORNER* ★

MOTHER AND THE SON

—Amaresh Datta

[*The poem is based on a Mahabharata episode between Kunti and Karna. -Ed.*]

He moved with uncertain steps.
A frown set on his brows,
And an incohate anger
Curved his lips,
Reluctance and wonder
Played twilight on his face.

She was already there
Eager but still unable
To hold the poise
Between repentance and hope
He saw her surface calm
But not the breakers
Of memorised shame
Still eroding the shores of her mind.

His voice broke a sneer
As he approached the waiting form :
Your majesty, mother of glorious sons
Why this summons to a secret meet
Just on the eve of my final trial
On this Earth ?
She raised her eyes
And fixed them on his face for a while
But said nothing in answer.
She only thought how adorable
He looked with his pouting lips
Valiant stature and flowing locks.
She had to resist the urge
To rush to him and kiss his head.

But his impatience
Hissed the silence into a suspicious grin.
Do you wish me to spare
Your darling son, the ordeal
Of facing the crucial fight ?
You know, I have been cheated
Of my protective arm,
And a curse too I bear
I would, if I would still
Strike the fatal thrust
Or I might go down
With my wounded fame.
It matters little, whatever the end.
I am a low born
But I have lived with a liberal heart
Valued loyalty and true valour
Above other trappings of life.
Like others I too came empty handed
Into this world, life offered her gifts.
Happily I shall return all I earned
Adding my soul's flavour to them
When I go.
Anticipation is all
And I am prepared.

Her eyes grew big.
With pride and affection.
Words came like rains
From the gathered clouds of confession :
Why should a brother
Kill his own brother and not
Forge a new beginning
Through the thickets of hatred and greed ?
You are my son of unwedded love
Abandoned to die to save
A woman from the disgrace of shame.
I know I have now no right
To lay a claim but I thought you should know
The truth if not the canker
That gangrened a woman's heart.

He stood like a tree
Watching the moon in the sky.
Only the sheltered birds
On a sudden fluttered their wings :
Am I amazed or shocked ?
Neither, for what you said
Could very well be true :
I felt royal urges coming though my blood
And royal hopes visiting my dreams.
Perhaps even my giver's itch
May have come from the woman
Who once gave her all in sport.

But all this and pity too
Do not at all bother now.
If I had died, cast away
I would have been, if anything, only a faint echo
In your fulfilled mind.
Please let me be dead for ever to you.
If I had not grown such a threat
To your darling sons
You would not let even this faint echo
Disturb your cherished hope.
Please forget your motherhood and the past
I owe nothing to you
Except my unwelcome entry
Onto this strange stage of life.

Her head drooped
By her added burden of sorrow
And his hurling blasts.
And yet she spoke
With words made up of sighs :
To a mother a dead son
Is never dead and a son
Found when given up for dead
Is a heaven regained.
I do not make any claim
But I cannot wish

(*Continued*)

★ POETS' CORNER ★

MOTHER AND THE SON

(*Contd.*)

Any of my sons, dead or killed.
But since this is not destined to be
Be it as it may
Let a mother's heart
Bear her ordained brunt of pain.
Slowly she raised her head
And asked : you are a great giver
Will you grant me a boon ?

He felt ungeared
By the sudden turn :
Was it a cunning trick
To twist him into a tool
Of her new and subtle design ?
Yet his curiosity too began to egg,
His eyes grew narrow
In circumspection and he replied :
Days of my givings are now over.
Yet I should like to know
Your prayer, but I give no promise
Nor any hope.

She looked into his eyes
And stood wavering like a tear
And said : Only that you would
Call me mother, your mother
Only once if you like
And there's nothing else and nothing hereafter
No strings attached, you may then go
Your way and I shall go mine.

He felt blown over once again.
The unexpected suddenly unhinged his mind
A chord in the heart began to ring
A swelling lump almost choked his throat
But he mustered his sagging strength
And turned to go. To his backward gaze
She appeared to be utterly dazed and lost.
Her solid body looked hollow and swaying
Likely to tumble at the slightest blow.
A few steps ahead and he turned again.
In her white robe she looked thinning
And fading in the incumbent air.

It was not the giver's instinct
Nor the pity for a helpless victim of fate
But a tug at the entrails of his soul
That forced him to turn and rush.
He came back running and fell at her feet
And cried : mother, mother, my mother.

The striding darkness of the night
Stopped at the cries
And then carried the echoes to distant lands.

Prof. Amaresh Datta, Professor of English and a noted scholar of Shakespeare in India, has served several universities in the country. At present, he is the Chief Editor of ENCYCLOPAEDIA OF INDIAN LITERATURE being brought out by the Central Sahitya Akademi (National Academy of Letters), New Delhi.

A Poet of the Desert

Recently, Dr. L.S. Rathore, a widely travelled man, has published his interesting *Poems on the Thar* (1986). He has written not only on poor farmers and hunters, but also on the opium-eaters of the desert. It is a sad anthropological fact that the hard life of the desert has to be compensated with palliatives like opium, In an interesting forewerd, Prof V.V. John rightly says : "The stars speak of man's insignificance in the long eternity of time; the desert speaks of his insignificance right now". These poor people seek escape "in poppy juice, a phantom world,

In the festive serene of the Thar".

Rathore's portrait of the farmer is better than that of the opium-eater. He shows great felicity of phrase : "Aloof, from modern technology

The farmers dwell in straw-huts
Where water is a scarce commodity
And affluence a distant dream".

He writes brilliantly about the hopes and dreams and fears of the poor farmers.

'A Marble Cenotaph' named Jaswant Thada inspires a memorable poem in this collection. It is a tribute to Maharaja Jaswant Singh II, who was a ruler in the State of Jodhpur in the last quarter of the nineteenth century. As a professor of Political Science, Rathore assesses the achievement of Jaswant Singh in the following words :

"A liberal and far-righted ruler
Patron of arts, literature and gymnastics
Through deeds, imaginative and benevolent
Pushed Marwar from mediaevalism to modernism"

Rathore's poems record with painstaking detail the life he has minutely observed in his immediate surroundings. Written in free verse, Rathore shows uncanny gift for occasional striking phrase. These poems are interesting not only for their content but also for their technique.

Dr Chetan Karnani is Associate Professor in the Deptt. of English (New Campus) University of Jodhpur 342001.

"Contributions are invited for the Poets' Corner—Ed.

★ *POETS' CORNER* ★

TWO POEMS BY SUKRITA KUMAR

AN ACCIDENT

The wheel
and my nerves
rotating at full speed
stood still
till the child below
started to howl.

I disowned
my son, my daughter
my own children
in the fleeting moment
pregnant with
imminent danger
attacking the too innocent
kid running across the
road.

Buggers, they leave them free.

In the city
children ought
to be born with
caution around their necks
to wriggle slowly
out of the nooze and
get fettered with rules
and regulations under the
wide open red sky
to continue the
game of chess with
themselves.

PEACE TIMES

Nowadays
there is no war;
always, sirens booking
through my body and raising the
dead soldiers
from my mind.

I welcome them for
old times' sake—

when my arms were warm
and

there was a war,

when the warrior was a
lover too

Pray dogs
stop barking
sirens, stop trumpeting
and pray,
do stop thundering, o clouds

Let there be a Doomsday
without fuss
I shall then be
a woman and
you
a man.

Dr. Sukrita P. Kumar is at present a Fellow at the IAAS, Shimla

DR. IFTIKHAR HUSSAIN RIZVI (Bareilly, UP), a well-known Indian English poet and the editor of *Canopy* has recently won 'the second place' in an International Poetry Contest held in Brazil. More than fifteen hundred poets took part in the said contest.

OUR CONGRATULATIONS!

TWO POEMS ON CONTEMPORARY ISSUES

by **Dwarakanath Kabadi**

TO MR. FAIR-FOX AND OTHERS

Rubbish
Dumped since ages
Stinks decomposed
Within the pits of the mind
Polluting even the heart
Attempts to clean
And cleanse have ended
In the laughing of the crows
And sniffing of the dogs
At odd and and ugly corners
The paths and the oaths taken
Thus lying within the rubbish
Of ages looks
Aged and aghast having failed to find

A disinfectant
I close my nose
I close my mouth
And ultimately
I close my eyes and even ears
And I stand static
Like a granite Buddha
Half broken beyond repair or hope
Where to move
I am caught like a pawn
On the Chess-Board of life and of insane power
No where to escape
From the chronic onslaught of waiting
stealthy attacks of the conspiring elite
Where to run . ?
Where to escape and hide...?
Whom to believe and confide...?
Is there a grand-master to save me ..?

TO MR. CLEAN AND COMPANY

The clock ticks
Seconds move lazily
Dragging along the mute minutes
And fat hours run
Carrying with them
The days . the months...the years...
To no where...!

First the sweet smell
flying through the skies kitchen door

Paints a *La Carte* table
In my mind
And I find amazed at myself

At the gushing juices of desires
From my mouth imagining
The nice sumptuous spread of tastiest
Dishes of all continents :
Sweet-salty-fleshy and creamy-
I wash my mouth often
With my own oozing saliva
Taste buds of temptation being active as usual
Expecting a Royal Grandiose treat
Of hospitality...of food...and of coital fun
I see the dog
Also feeling uneasy sniffing aimlessly
Re-assuring my own expectations
They say : "dogs catch the smells fast"
And "run...and wait... for the shower of

Tastiest plates"
But...when the door of the kitchen
Opens and a cat runs out
I encounter a cold unkempt kitchen
And an unlighted oven
And a dead rat lying uncleaned yet.

Dr. Dwarakanath H. Kabadi
Poets International Organisation,
Bangalore (560053).

CAUGHT IN THE CROSS-FIRE

G. P. Ramachandra

KAMPUCHEA : An Artificial Problem in International Relations

Best Books, Calcutta, (1986), pp. 167, Price Rs. 120

Reviewed by Pramod K. Mishra

The year 1979 was a turning point in East-West relations. The process of detente which was initiated in the late sixties, suddenly suffered a major set-back with the Soviet intervention in Afghanistan on one hand, and the Vietnamese invasion of Kampuchea on the other. The western powers, and particularly the US, perceived a major challenge from the Soviet bloc. It was followed by an all-out effort to corner the Soviet Union and its allies on every front. Washington, in collaboration with Beijing, left no stones unturned to put heavy pressure on Moscow, not only at the diplomatic and economic fronts, but also propped up a number of unpopular and blood-thirsty regimes to put pressure on the latter's allies. With President Ronald Reagan's cold war rhetorics in full swing, a a major fall-out between the two super powers was inevitable.

A TEST CASE OF SUPER POWER CONFRONTATION

Kampuchea, rightly or wrongly, provided a major test case of the inevitable show down between the two super powers. After the overthrow of Prince Sihanouk in the erstwhile state of Cambodia in March 1970, the state has undergone a traumatic phase, and behind the scene, both the super powers have played a subtle role of intervention from time to time.

Particularly after the Khmer Rouge captured power from General Lon Nol, there was a systematic attempt of genocide of one's own people. By a number of well-calculated barbaric steps, General Pol Pot and his deputy, Ieng Sary, succeeded in massacring more than half the population of Kampuchea. The regime was so sadistic that it made the teachers, doctors, intellectuals and the minority groups as its special targets. The blood-thirsty Pol Pot regime was duly supported by the US and China by a continuous supply of arms and ammunitions. With the humiliating withdrawal of the US forces from Vietnam after the communist victory in May 1975, Washington naturally wanted to prop up another proxy regime in order to contain the gradual expansion of Soviet sphere of influence in the Indo-China region.

Vietnam launched a major military offensive against the Khmer Rouge forces from December 1978 to January 1979, and after defeating them finally, succeed in establishing a pro-Soviet regime in Kampuchea headed by Heng Samrin. After this, the count down began for the emergence of new a cold war between the two super powers.

SOME QUESTIONS & THEIR ANSWERS

Now the main questions which emerge in one's mind are as follows : Why has a small state like Kampuchea become a pawn in the super power's zero-sum game ? Could the unprecedented genocide by the brutish Pol Pot regime be avoided ? With the firm establishment of a communist regime headed by Heng Samrin and the process of consolidation in full swing in the war-ravaged state of Kampuchea, can there be any hope for the restoration of peace ? Last but not the least, with the internationalization of the Kampuchean issue due to the active role played by the NAM and the UN, has the prospect of reconciliation between the major insurgent groups (mainly the Khmer Rouge) and the Heng Samrin regime diminished ?

For an answer to these queries and several others, one must turn to Dr. G. P. Ramachandra's well-documented work, brought out under the auspices of Netaji Institute for Asian Studies, Calcutta. The author, in five major chapters, has given a detailed account of the genesis of the Kampuchean problem ever since Prince Sihanouk was overthrown. The author's major contention seems to centre round the point that the Kampuchean issue was an artificial problem and unnecessarily created by the super powers in course of their chess game of global supremacy. The author cites a number of illustrative examples to justify that it was one of the super powers i.e. the US, which has unnecessarily got involved in the internal affairs of a small state. Similarly, Ramachandra cites a number of useful instances to justify that the military intervention by Vietnam in Kampuchea was literally forced upon this newly liberated communist state. But for the ambitious and crafty moves of Pol Pot forces to seize some vital areas of Vietnam, Hanoi would not have militarily intervened in Kampuchea. Similarly, the author seems to argue with conviction, that the Soviet Union was somehow dragged into the affairs of Kampuchea under the pressure of circumstances.

Whether rightly or wrongly, the author has clearly expressed a preference for the Soviet action in a controversial area which, under geopolitical situations, legitimately falls under Moscow's sphere of influence. There are enough facts in the book to appreciate and understand the complex problems of Kampuchea canght as it is between the clash of regional interests of the two major power blocks.

Dr. Pramod K. Mishra is Professor of International Relations in the Netaji Institute for Asian Studies, Calcutta.

The book has been brought out by the Netaji Institute is collabaration with the publishers.

Brojendra Nath Banerjee : APARTHEID, A CRIME AGAINST HUMANITY

B. R. Publishing Corporation Delhi (1987) pp. 251 + Bibliography and index of 14 pages; Price Rs. 125.

Review by Anima Bose

The Zambian President, Dr. Kenneth Kaunda said at the opening of the two-day meeting of the Commonwealth Committee of Foreign Ministers at Lusaka on February 1, 1988 : "The situation in South Africa calls for urgent action. Apartheid is an affront to God and humanity." Indeed, there is an urgent need to comprehend this fact not only in South Africa, but also in the world community, by humanity at large.

Dr. B.N. Banerjee's book, a study of apartheid in the twenteith century in the light of prevailing attitudes of the ruling power not only in South Africa but in some other countries, in the western world as well, comes as a timely addition to the growing collection of studies on this "Crime against Humanity"—Apartheid that allows 5 million 'whites' to dominate over 22 million 'blacks', all citizens of one country, by institutionalising apartheid as a system and perpetuating it at the cost of human lives (2,500 lives since 1984 alone) and human dignity, in our own time by means of statutory laws passed by a 'white only' parliamentary process. It passes all comprehension as to how a minority government in South Africa since 1948, is able to perpetuate this hideous monstrosity of apartheid that has for its basis the racial arrogance flaunting itself for centuries.

A STRUGGLE FOR JUSTICE AND HUMAN DIGNITY SINCE 1912

The book has 6 chapters with significant subtitles such as "Apartheid, the 20th Century Slavery", "New Apartheid in Power Sharing". etc.

The anti-apartheid struggle started in 1912, when the African National Congress was founded. But even today, the laws of segregation are enforced with more than 1,00,000 blacks in the jails, which is 38.4 per cent more than the jails can accommodate, for no fault but that these human beings are of a different colour.

The qustion of *Habeas Corpus* is unheard of, and all human rights are ruthlessly suppressed. Black funerals are banned. Passports are confiscated if apartheid is criticised (the case of Bishop Tutu in 1981). Inter-racial marriages are forbidden and punishable. Indeed, what is it, if not slavery ? With figures and emphasis, the author establishes this point ably.

As Winnie Mandela has said, she gets her inspiration from the knowledge that one is not alone. The struggle is an international struggle for the dignity of man, and the assurance that every human being is a part of the family of man, sustains human faith. India recognised Nelson Mandela as a symbol of human struggle against oppression. The Jawaharlal Nehru Award for Peace and International Understanding was bestowed on him in 1979; Mandela who has been in prison since 1962, for 26 years, and his spirit is not broken. India imposed sanctions against Pretoria Government in 1947. But the vested interests of the western countries remain a strong bulwark in favour of the apartheid system.

Botha's Black Referendum in 1983 was given a deliberately false garb of power-sharing in South Africa. Yet, no political accommodation with the blacks, who constitute more than 70% of the total population of South Africa, was considered. It is time that the western countries such as the U.S.A. and the U.K. gave an intelligent and imaginative thought to this question.

INDIAN INITIATIVE AND NAM SUPPORT

These western countries must recognise the black struggle for equity and justice, human dignity and human rights, instead of continuing to be silent partners in the apartheid system, for the sake of economic advantage and commercial interests. Tnat this inhuman state cannot be allowed to go on, and must be rooted out by the determined will of nations with a conscience, has become a sign that gives a silver lining to the darkened sky of our world. In May, 1986, India discussed with the leaders of the front-line African States the Inependence of Namibia and the end of apartheid. The non-aligned meeting at Harare undertook a major offensive against racism, a clear indication that the NAM nations and some others refuse to remain helpless spectators, when the blacks in South Africa are writhing in agony and indignity. They affirmed that theirs is a just cause, and every support must be extended to uphold that cause. This is the wind of change which South African 'minority' government is doing everything, at this moment, to shut out with violence.

Gandhiji's *Satyagraha* against the then white regime for human rights and human dignity in the last decades of the 19th century and the first four and half decades of the 20th century was, in essence, the same struggle against racism and injustice of the minority section of South Africa, which formed the government then, and holds it even today. Do the western countries really believe that the colour of skin diminishes a human being ? Evidently, they do.

Even though USA and UK have vetoed efforts at sanctions against South Africa, and have kept on their trade relations and arms export arrangements there unashamedly, there is some hope that the non-aligned countries, which made concerted attempts during the last session of the U. N. Assembly, have reaffirmed their opposition to apartheid and their belief in the imperative of mandatory and comprehensive sanctions against South Africa in order to pressu-

(Continued overleaf col. 2)

Approach To Development

Anindya Datta : GROWTH AND EQUITY
A Critique of the Lewis-Kuznets Tradition.
Oxford University Press, Calcutta (1986) pp.119, Rs.110

Comment by Mahmood A. Raz

This is a critique of the Lewis-Kuznets approach to the development of the LDCs which has held sway for the better part of the last three decades. Dr. Dutta has made a commendable effort to dislodge it from its position of pre-eminence. Assailing it on cogent theoretical grounds buttressed by impressive statistical evidence, to my mind, he has largely succeeded in his effort.

THE MODEL & INDIAN EXPERIENCE

Lewis's article, which first appeared in 1954, suggested a possible strategy for the development of the LDCs, most of which are labour-rich, capital-poor and are dualistic in character in the sense that a traditional sector, whith its primitive technology and low level of productivity, coexists with a modern sector characterized by high productivity and modern technology. Since the traditional sector (alternatively known as agricultural sector) has little capital and is characterized by zero (in some cases negative) marginal labour productivity, the modern sector can be expanded by transferring a part of the labour force from the former to help in capital formation in the latter. The process can go on till there is surplus labour in the traditional sector, eventually the wage-rates in the two sectors becoming equal.

This simple model was later on extended and refined by Ranis and Fei, as also by Lewis himself, who provided some additional explanations to the model, the latest being in 1979. A corollary of the model is the Kuznet's inverted-U hypothesis, which states that a developing economy must experience a long period of accentuating inequality of income distribution before it gets better.

The development experience of India, as of some other developing countries, has tended to belie the prognosis suggested by Lewis model. In India, for instance, the traditional sector showed little progress despite the partial success of the Green Revolution. Despite the impressive progress of the industrial sector, the overall picture presented by Indian economy since the mid-sixtics was one of "structural retrogression". The factor largely responsible for this was "demand deficiency", resulting from the extremely skewed income and asset distribution. Other developing countries, with the notable exception of Taiwan, have a similar story to tell.

THE EGALITARIAN PATH

Dr. Datta theorizes on the alternative path of economic develoment, viz-"the egalitarian path or the path of growth based on redistribution". With the help of an elaborate statistical exercise, he has tried to empirically verify his above-cited hypothesis. He concludes by saying that the *a priori* presumption of an inherent conflict between growth and equity, therefore, seems to be wrong. He also claims some concomitant benefits for the egalitarian approach outside the narrow domain of favourable empirical results.

Dr. Datta's is a bold attempt at dislodging one of the well-entrenched theories in economics. His persuasive and logical reasoning seems to suggest that he has largely succeeded in his attempt. The real test, however, would come when his model is put through its paces in the from of a plan. It is relatively easier to demolish an existing structure than to build a new one. A beginning in this direction has been made by India, and some other countries, by making equity an integral part of growth their its recent plans.

I have no doubt that Dr. Datta's book is a welcome addition to the development literature and has formally opened up a new path—a path which was previously either ignored or probed peripherally. The book should be of interest equally to the students of economics and policy-makers.

Dr. Mahmood A. Raz is Chairman, Deptt. of Economics and Dean, Faculty of Social Sciences in the Aligarh Muslim University, Aligarh.

APARTHEID, A CRIME AGAINST HUMANITY

rise it to dismantle a vicious system. The Declaration put forth 13 measures against South Africa. Even if the western countries are half-hearted or totally callous towards these moves, the NAM countries, which have cut off economic connections with South Africa at a considerable economic loss, will not give in at any cost.

The Africa Fund designed to enable frontline States to withstand the counter-measures of South Africa, was started in 1987. The Fund is growing, another silver lining; and may be, deaf ears will begin to hear.

The blacks have had enough of apartheid. The civilized world has had more than enough of South Africa's inhumanity. The freedom-loving people of the world have united. The South African minority government has reasons to be afraid and seriously think how to shed their racial arrogance and become human.

The chapters contain too much material which has not been well edited and put in a readable way. The 3rd, 4th and 5th chapters could have been better edited and repetition avoided.

The thirteen pages of bibliography will help those who wish to know more, and want to do some research in the area of apartheid in South Africa today. However, the price of the book is not quite within the reach of the average readers.

Dr. Anima Bose is Professor of Peace Studies & Gandhian Studies, New Delhi.

V. M. Sinha : CIVIL SERVICES AND ADMINISTRATIVE DEVELOPMENT

Printwell Publishers, Jaipur (1987) pp. vii+129, Rs. 125-00

Review by Mohinder Singh

The volume under review is a collection of twelve papers which were presented at various seminars from time to time. The author has made an attempt to preserve some sort of thematic unity. According to the author, Civil Service is the key to the nation's stability and development. Being entrusted with the responsibility of directing the process of change in the socio-economic realm, it has to struggle continuously to sustain its operational effectiveness, and yet remain resposive to the demands or pressures emanating from the environment. Further, the close inter-likages between the administrative system and its environmental system actually determine the overall effectiveness of the process of national development.

FACTORS FOR MANAGING CHANGE

The first chapter analyses the themes and issues pertainting to Civil Services and Administrative Development with specific reference to prevailing and emerging scenario in India. The second chapter on "Administration and Challenges of Change" has been divided into two sections. This paper, which was co-authored with A. K. Sharma, examines various types of changes. The capacity of administration to manage change would be determined by numerous factors such as suitability of administrative structure, sufficiency of resources, adequacy of managerial and technical skills, active participation, flexibility in meeting the challenges and orientation, Moreover, political stability as also amicable relationship between politicians and civil servants will also enhance the capacity of administrative system to initiate, manage and sustain change.

The next chapter deals with the "Centre-State Administrative Relations" and it has high-lighted the USSR, the American, and the Indian models of centre-state relations. It concludes, however, that the existing Indian model not only refuses equality of treatment to the States, but also treats them as junior partners. "In recent years, much of the controversy in matters of Centre-State administrative relations has tended to centre round the office of the Governor .. they should bear true allegiance to the Constitution and defend and protect it ..indeed in all significant respects, the actual practice seems to have fallen short of the expectations."

PERSONNEL MANAGEMENT

In the fourth chapter analysing "Personnel System and Development" the author opines that a political bureaucracy can hardly afford to be non-partisan and impartial. The public cannot have faith in those whose sympathies and biases are publicly known. Even the government cannot place reliance on them. It would be in the interest of the society, democracy, government and civil servants themselves, that they maintain their political neutrality.

Chapter 5 concerns itself with the "Personnel Management and Leadership." Various theories of leadership have been discussed. Dr. Sinha observes that "the degree to which an individual exhibits leadership depends not only on his characteristics, but also on characteristics of the situation in which he find himself." The next chapter has a discussion on the problem of "Motivation". To motivate employees, emphasis should be laid on factors that lead to job satisfaction, recognition, work itself, responsibility, growth, advancement, etc. Chapter examines the "Morale of Civil Services in India". Some factors and causes of the present state of demoralisation have been analysed and a few suggestions have also been given.

SOME OTHER MATTERS

Chapter eight gives an over-view of the policy of "Reservation, Minority Representation and National Integration". It has been pointed out that the benefits flowing out of reservation arrangements have been monopolised by the well-to-do families among the scheduled castes, scheduled tribes and backward classes. There is a need to liquidate "the interest in backwardness" and for re-examining of the provisions of reservation.

Chapter nine discusses in some detail the "Evolution of Constitutional Protection to Civil Services in India." Writing about Article 3ll and Article 226 of the Indian Constitution, Dr. Sinha feels that "Unless the present constitutional position undergoes a change, it is not possible to prevent the employees from taking matters to the High Court."

Chapter ten is about "Land Reforms in India." While discussing certian issues of land reforms, the author states that all told, land reforms present political, social, economic and psychological problems. Under these pressures, it seems most unlikely that the land reform measures will be implemented effectively.

Chapter eleven analyses the "Administration of the Institutions of Higher Learning". Problems of educational administration have been dealt with and some suggestions offered to improve the situation.

The last but one chapter concentrates on "Recent Trends and Issues in Indian Politics and Administration". Here an attempt has been made to identify recent trends relating to the decline of constitutionalism as an ideology and lack of respect for the rule of law and concept of equality before law. The author has divided this chapter into six sections. He remarks, "In our political system, the opposition has always been weak and ineffective". Further, he points out that there is a general lack of purpose and discipline.

(Continued overleaf col. 2)

SOURCES OF CONTEMPORARY INDIAN ART

Jaya Appasamy : THE CRITICAL VISION

Lalit Kala Akademi, New Delhi (1985) 103 Pages+12 illustrations in black & white+4 colours, Rs. 50/-

Comment by O. P. Joshi

'*The Critical Vision*' is a collected volume of Jaya Appasamy's selected writings, edited and published by Lalit Kala Academi, New Delhi. It is a welcome addition in the arts literature in India. Jaya Appasamy, one of the foremost artists, art critic and a connoisseur of art, was born in Madras in 1918. She sudied art at Shantiniketan, in Peking and at the Oberlin College in the USA. She contributed research papers and articles to several journals and had published four books. She was awarded a Nehru Fellowship for working on the theme "Indian Paintings of the Company Period."

The present volume contains 12 articles contributed by Jaya to the "*Lalit Kala Contempary*" and some other publications of Lalit Kala Academi. These articles present a sequence of the development of Indian Art of the pre- and post-renaissance period. The first article "On Appriciation" is brief but an important article with a statement that "Art is a form of communication and obeys its own laws. As a language, the creator is free to invent new forms and techniques through which he conveys his ideas–the aim of art being expression". The appreciation of art changes from period to period, and the development of art creates new tastes among the art public.

Jaya accuses the apathy, indifference and lack of understanding among the people at large and even among the intelligentsia and the alike as the chief cause of the non-support and non-appreciation of art in India.

The author has analysed the influence of indigenous and traditional arts of India on the "modern" Indian Art. The discovery of "folk art" is a 19th century phenomenon. It is linked to the development of national consciousness. The simple outlines, simplification of colours, exaggeration of gestures, stylization of motifs and repetition of lines are some of the main characteristics of folk art. Jamini Roy was the first important master artist who influenced and incorporated the "folk elements" in his art in 1940's and 50's.

Other sources of the present Indian art were Indian Miniatures; and Jaya specifically wrote an article on "Miniatures on Ivory". Among the other articles, Jaya has done good work on Abnindranath Tagore and the art of his time, "Figurative to Abstract and Beyond," "Painters of the Transition", "Graphics and Lithographs" and "Indian Murals".

While commenting on the abstraction in contemporary art, she said, "In conclusion, the work of the present generation appears to stretch from those which are mechanistic or technology influenced to those which are organic, spontaneous and fantastic. The former would seem to acknowledge or celebrate the dominance of reason, man's environment, land, the machine; while the latter link art to nature and to areas which are intellectual, intuitive and romantic". Thus, starting from the folk elements to the abstraction, the spirit of artist is never satisfied with one thing alone. Creativity is the process of a search for new.

Jaya also wrote poems and her poem on *One Man Show*' gives her feelings and expression :

I am laid bare
Before the scrutiny
of hostile eyes
That seem to scan
The naked soul
Looking for symptoms
They pore over the patients
To find a diagnosis

This edited volume includes interesting and useful articles and it ought to attract the attention of the art critics, art historians and art lovers in general. Shankho Choudhary, the Chairman of Academy, has introduced the author and her style in his preface to the book, while the noted critic, Keshav Malik has writen the introduction.

It contains 20 art plates, including four in colour. The book will help in undrstanding the dovelopment of contemporary art scene in India. The book is well produced. I recommend it for all art schools and colleges and the university libraries so that the younger generation of artists and scholars gets its intiation and some grounding in the fascinating world of Indian art.

Dr. O.P. Joshi, an artist by temperament and training and a sociologist by profession (authar of Sociology of Indian Art) is on the faculty of the HCM Rajasthan Institute of Public Administration, Jaipur.

(Contd.) **Civil Services & Administratives Development**

The last chapter deals with "Modern Elements in the Administrative Theory of Kautilya".

The book covers pertinent issues and aspects of civil services and the subject matter is systematised, valuable and thought–provoking. Research scholars, teachers, administrators, students and practitioners of public adminstration should go through this volume to attain a measure of understanding of civil services and administrative development.

Dr. Mohinder Singh, is Lecturer, Deptt. of Public Administration in Kurukshetra University.

DEUTSCHE WELLE (VOICE OF GERMANY) LITERATURE PRIZE '86

Four Short Stories from India Receive 'Laudable Mentions'

According to a report in the January 1988 issue (Vol. xxx No. 1) of the *German News* (Bulletin of the Embassy of the Federal Republic of Germany, New Delhi) four Indian short stories qualified for 'laudable mentions' in the Literature Prize '86 organised by the Voice of Germany *Deutsche Welle,* while two stories from Sri Linka and Nepal respectively bagged the two main prizes of DM 5,000 (Rs. 35,000). The competition area was the Indian subcontinent. Winners were picked from more than 650 radio short stories and radio plays received from India, Pakistan, Sri Lanka, Nepal and Bangladesh.

The top winners were : **Mrs. Nirmali Hettiarachchi** (Sri Lanka: for her story *The Lost One,* which deals with the Tamil–Sri Lanka conflict and **Dinesh Satyal** (Nepal) for his Hindi narration *Sarhad Ke Par* (Across the Border) about the Tibetan refugees in the kingdom.

Among the Indian winners of the special mention were : **Shradha Nand Sharma**, a Meerut student of psychology, for his short story *Aparichit* (Unknown); **Subranian Shankar**, a bank employee in Madras for his short story *Grey Cat*; **Mrs. Sunipa Basu** who works for an insurance company in Madras, for her story *Epiphany* and **Kamlesh Roy** of the Birla Institute of Technology, Ranchi, for his *Aronye Man* (The Spirit of the Forests) which deals with the destruction of natural forests.

Our congratulations to the prize winners !

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—Editors.

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Printed and Published by **S.B. Gupta** C/o Aalekh Publishers, Duggar Bldg., M.I. Road, Jaipur (302001) on behalf of Vivek Trust (2/26 Sarvapriya Vihar, New Delhi-110016) at Green Art Printers, Jalupura, Jaipur, and Indo-Burma Printers, Raja Park, Jaipur.

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पुस्तकालय
गु० कां० विश्वविद्यालय
हरिद्वार

18/8/88

Triplicate

Vol. XIII *No.* 6 June 1988

Price : Single Copy—Rs. 4.50

indian book chronicle

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Editorial Address : **B. Hooja**, 11, Uniara Gardens, Jaipur (302 004)
Subscriptions & Circulation etc. : **Subodh Bhushan Gupta**, C/o Aalekh Publishers,
Duggar Bldg , M. I. Road, Jaipur (302 001)

INDIAN BOOK CHRONICLE

C/o Aalekh Publishers, M. I. Road, Jaipur-302 001

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HOMAGE TO DR RADHAKRISHNAN

For its September issue IBC invites comments and contributions by way of our homage to the memory of Dr. S. Radhakrshnan, the eminent scholar, philosopher, educationist and writer who rose to the high office of the President of India to give it a unique grace and dignity. September 5, 1988 marks his birth centenary.

It seems that out-side India, the University of Miami, Oxford (Ohio-USA) has taken the lead by hosting from April 7 to 10, an assemblp of nearly 125 philosophers and scholars from 10 countries when about 70 papers were presented in 26 panel discussions, besides other formal speeches (as briefly reported in the American Samachar (1988 Vol. V isue No. 4) a news magazine of the U S. Embassy in India.

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In a subsequent issue, we propose to publish appreciations of the works of Prof. Raja Rao who was recntly given a litarary award worth $ 25,000/- by the University of Oklahoma U. S. A. His latest book "A Chess-master and His Moves" has been much discussed in India and abroad. *—Editors*

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Indian Book Chronicle

Vol XIII No. 6 JUNE 1988

A SON OF THE BELOVED COUNTRY

"Yes, it is dawn that has come. The titihoya wakes from sleep, and goes about its work of forlorn crying. The sun tips with light the mountains of Angeli and East Griqualand. The great valley of Umzimkulu is still in darkness, but the light will come. Ndotsheni* is still in darkness, but light will come there also. For it is the dawn that has come, as it has come for a thousand centuries, never failing. But when the dawn will come, of our emancipation, from the fear of bondage and bondage of fear, why, that is a secret." (**According to the author, it was not a real place-Ed).*

These are the closing lines of the book which shook the conscience of man, the white man at that, when it appeared almost 4 decades ago. The book was *Cry the Beloved Country* by a son of Africa, Alan Paton. He had sub-titled it as *A Story in Desolation*. It is the sad story of a Zulu country preacher, Stephen Kumalo who, from the hills above Ixopo (pronounced Ickopo) goes forth to Johannesburg in search of his errant son. He finds his son in prison, charged with the murder of a white man who, indeed, was a benefactor and had done a lot for the welfare of the blacks. What an irony !

It was a tragic irony indeed ! The tragedy not of an individual alone or of a family, but of a whole community, the black community, and for the beloved country ! Just when that tragic dawn was breaking, elsewhere, away in the city, the lost son was being readied for his final journey, and here was this anguished, suffering father, hoping and praying ..for peace and solace, and yet hoping that the dawn would symbolically become the dawn of a new era, when there would be no "fear of bondage" nor any "bondage of fear". The sacrifice of an individual, a family or a tribe and a whole people would perhaps not go in vain. One day, the "few" who held them, the blacks, in bondage, and who had fear in their heart (the fear of being swamped by the many) and who had become "fierce" or angry because of that fear, would discover in their heart the gift of love. Their fear could be cast away only by love. However, the suffering parson wondered whether it would not be too late for love then, so late that perhaps the love of the blacks might have turned into hate.

"And now for all the people of Africa, the beloved country, *Nkosi Sikelel' Africa*, God save Africa. But he would not see that salvation. It lay far off because we were afraid of it. Because to tell the truth, they were afraid of him, and his wife and Msimangu, and the young demonstrator. And what was there evil in their desires, in their hunger ? That men should walk upright in the land in which they were born, and be free to use the fruits of the earth, what was there evil in it ? Yet men were afraid with a fear that was deep, a fear so deep that they hid their kindness, or brought it out with fierceness and anger, and hid it behind fierce and frowning eyes. They were afraid because they were so few. And such fear could not be cast out, but by love."

(Continued overleaf)

* * *

Oh ! To Be Alive !

Taravo'pi hi jivanti, jivanti mriga-
pakshinah Sa jivati mano yasya
mananena hi jivati.

(*Yoga–Vashishtha*)

"Trees live, and so do beasts and birds; he (truly) lives whose mind lives by thinking."

How many of us are alive in this sense ? Some lawyers, professional cheats, and philosophers live by exercising their minds; but are there other people also who have to exercise their mind ? One can immediately rule out most of the artists and artistes. A musician does not obviously think while exercising his/her art. Rodin, when making his famous statue of Thinker, did not have to exercise his mind. Great dancers and film stars need not have any thinking ability. Appreciation of art requires a sensitive rather than a thinking mind; so the art critices are also out.

Do mathematicians have to think ? Most probably not. The mind of a mathematician is more or less like a pocket calculator with a very large number of buttons for memory recall. These buttons recall from his memory the appropriate rule he has to apply without thinking. An example from elementary mathematics will clarify this.

A child is taught the rule that a negative number when multiplied by another negative number produces a positive number. For instance, -5 when multiplied by -4 gives +20. The child is not given the reason for this. This is because his teacher also dose not know why it is so. But if the child, instead of memorizing the rule, tries to think out the answer, he will not be able to proceed further in arithmetic.

All mathematics is full of such mysterious rules. For instance, nobody can enter the domain of higher

(*Contd. overleaf col. 2*)

A SON OF THE BELOVED COUNTRY

"It was Msimangu who had said, Msimangu who had no hate for any man, I have one great fear in my heart, that one day when they turn to loving they will find we are turned to hating .."

That indeed has been the tragedy of South Africa, the beloved country of the whites, the coloured people and the blacks, who have been suffering, each in their own way, through the centuries, and much more so during the last four decades. How many have been hunted and incarcerated, punished and shot at ? How many have been pushed behind their ghettos by the cruel and senseless walls of apartheid, the cult of segregation and ethnic violence ? While the rest of Africa, the Dark Continent, has woken to its new destiny and has become rid of much of the white man's burden, the Republic of South Africa remains a vast prison-house, while the international community helplessly watches the daily enactments of tragedies.

THE VOICE OF LIBERAL PROTEST & CHRISTIAN LOVE

The voice of Alan Paton was that of liberal protest and of a firm faith in the Christian virtue of brotherly love, the voice of hope for the new dawn That voice has been physically silenced by death; Alan Paton died in April this year at the ripe age of 85. But his message is still here, and his hope, strong, appealing and challenging as ever. His voice has reverberated round the world and become the conscience of mankind.

The book, when it came out 40 years ago, was an immediate best-seller, running into a series of reprints and new editions. According to an estimate, more than 17 million copies have been sold out since it was first published. It has been translated in 20 languages. Many times 17 million people have shared its message and belief that "Men should walk upright in the land where they are born "

It is not a message of hope for South Africa alone, but a universal message for all people every where. It is the same hope and message which poets and sages of all nations have sung, since times immemorial—the message which has spurred the human spirit towards the eternal dream of liberty, towards equality and brotherhood of man, and towards peace. Didn't our own poet sing the same prayer in the early decade of the century when he wrote or sung the well known song :

> Where the mind is without fear and the head is held high.
> Where the world has not been broken up into fragments of narrow domestic walls
> Into that heaven of freedom, my Father ! Let my country awake !

Tagore was only echoing the words of the sages of the Vedic age ! So was Gandhi in his own way !

Paton was born soon after the bloody Boer War, which changed the destiny of South Africa. He grew to be a school teacher and imbibed a lot of missionary zeal. His social concern took him in 1935 to a reformatory the Diepkloo) for black delinquents on the outskirts of Johannesburg as its principal. (In 1913 Mohandas Karamchand Gandhi had been kept in a cell there). Obviously, he drew much of his material and inspiration for his novel from these strange experiences in the twilight world of black delinquents passing through the long-drawn and painful process of reform and rehabilitation. He was also a witness to the callousness, indifference and the rigidity of the system—and its political, legal, administrative and socio-cultural aspects, and the cruelty or inhumanity of the great

(*Continued on opposite page*)

mathematics without being familiar with imaginary numbers. These are square roots of negative numbers, but since there is no real number which is the square root of a negative number, these roots are called imaginary. Budding mathematicians do not tarry to ponder over the probelm. They proceed to store in their memory rules for manipulating the imaginary numbers.

Chemistry is mainly a matter of memory recall. There is some difficulty about physics. In physics, one studies the physical world and tries to discover some general laws to approximately fit the observed physical phenomena. Thinking perhaps is involved in marrying the theory with observation; but here we enter deep waters.

We are left with humanities and social sciences: history, philosophy, political science, economics, etc. There will perhaps be not much argument that the first three do engage the mind. Some parts of economics also engage the mind, but these parts were thought out long ago by Adam Smith and Ricardo. So the modern economists construct some complicated equations to impress both themselves and the lay public, and ask their computers to solve them numerically, hoping thereby that the machines would produce answers which would look more respectable than. those given by roadside astrologers

Dr. Ashim Kumar Roy, Jaipur.

M. J. Sethna

SOCIO-LEGAL ASPECTS OF ANTI-SOCIAL BEHAVIOUR

N. M. Tripathi Pvt. Bombay (1986)
Pp. 136: Rs. 60/-

Comment by Ram Ahuja

When we come across a new book on anti-social behaviour and deviants, we expect that either a new aspect of criminal behaviour must have been tackled or some new perspective or paradigm must have been presented to deal with crime. Dr. M. J. Sethna's book on 'Socio-Legal Aspects of Anti-Soci

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al Behaviour" does not fall in either of the two categories. It is a collection of four lectures delivered by the author, a former professor of law in September 1985 at the University of Bombay.

The first chapter (or lecture) draws a distinction between medical abnormality and legal insanity for convicting the criminals; the second one deals with environmental factors in crime; the third concentrates on the anti-social person; and the last one discusses prevention and treatment of anti-social behaviour through psychiatry and law.

Referring to crimes caused by mental disorder or brain pathology, Dr. Sethna has described ten types of degenerative mental diseases. The loss of intellectual efficiency incapacitates discrimination and impairs sensibility leading to anti-social behaviour. Being medically non-normal, the criminal can be held 'not guilty' by the court, if the defence is able to show that the act was committed under an insane impulse or during an epileptic attack or functional disorder. But all types of medical abnormalities do not fall within the perview of legal insanity for procuring exemption from criminal liability. Simply because a crime is committed without any motive or provocation, insanity cannot necessarily be inferred. Referring to the existing gap between medical abnormality and legal insanity, Dr. Sethna points out the need for amending section 30 of the I.P.C to include exceptions to enable the court to accept the defence of mental imbalance not falling within the range of section 84 of the I.P.C.

In chapter 2 on "psychological, social and economic environment in anti-social behaviour", on the one hand, Dr. Sethna discusses crimes and aberrant behaviours like white-collar crime, alcoholism and drug addiction, and, on the other hand, he analyses the role of heredity, conflict, greed, home environment, poverty, cinema and T.V. etc. in crime. There is nothing new in this chapter. The author does not refer to any theoretical approaches either of new leftists or "radical" criminologists or even of conventional criminologists like Cohen, Cloward and Ohlin, Merton, Howard Becker, Miller, etc.

In the third chapter also, Dr. Sethna uses very old approaches of Goring, Lange, etc. in discussing the types of anti-social persons. He does not present anything which is not known to students of criminology.

The last chapter too offers no new ideas, except to point out that short-term sentences are useless, and have no reformative value.

A person who starts reading the book is soon disappointed, when he finds that there is neither any elegant logicality in analysis,nor any new insight or adequate theory in explaining crime and criminals. All aspects have been inadequately treated. In his prescriptive approach too, the author has failed. Dr. Sethna is not an orderly writer nor he girds arguments well. No issue raises any curiosity. The book presents a static view of an important problem.

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A SON OF THE BELOVED COUNTRY

divide. He had material and experience enough to pour it out, his anguished heart and soul in his book. That gave it its realism, its poignancy and its humanity. And led to its unprecedented success as a classic.

IN THE ERA OF APARTHEID

But soon, he was to be disappointed. Soon after his book and its run away success, the Afrikaner Nationalist Party caused an upset in the 1948 elections. It was pledged to implement the policy of apartheid, leaving persons like Paton dumb-founded, However, he turned to the new multi-racial grouping in the Liberal Party formed in 1953 (which he also led from 1960 to 1968) and devoted his time and energy to the cause of racial inter-relationship and harmony. His second novel *Too Late the Phalarope (1953)* in fact, revolved around the theme of inter-racial love. Twenty years ago, in 1968, the Liberal Party was banned.

His liberalism which had begun in his youth partly under the influence of Jon Hendrin Hofmeyr (who rose to high positions in the land) was ....."a generosity of spirit, a tolerance of others, a commitment to the rule of law, a repugnance for totalitarianism and a love of freedom"—as he defined it in his speech at the Yale University a few years ago. The first part of his autobigrophy *Towards the Mountain* about his early life appeared in 1980. Its sequel *Journey Continued* is due to be out soon, any day.

Ah, But Your Land is Beautiful (1981) was his last novel, part of a proposed trilogy, about the relations and roles of Africans, Indians, White Liberals, Marxist and Afrikaners after the South African passive resistance movement of the 1950s. He also wrote short stories, published under the title *Debbie Go Home.* He authored some plays and a lot of narrative and informative non-fiction such as *The Land and People of South Africa*, and pamphlets like *The People Wept* and *The Charlestown Story* about the break-up and destruction of people's homes under the Group Areas Act.

With all these concerns, he was politically close his friend, Jo Grimond. He disapproved of "violent opposition" to apartheid. Towards the end, he seemed less in favour of universal suffrage in South Africa, and seemed to believe that President P. W. Botha was a sincere reformer.

Perhaps his credo lay in what he said in his entirely religious book *Instrument of Thy Peace*, based on the prayers of St. Francis of Assisi : "We must learn to forgive unconditionally." *—B. H.*

THE TORTUOUS MARCH OF APARTHEID

"The party is the *volk* (the Afrikaner nation) and the *volk* is the party" was a catchy populist slogan which suddenly brought South Africa's National Party to power in the May 1948 elections. The party has remained entrenched ever since.

These past four decades, the native blacks and the coloured people have been systematically segregated and dis-enfranchised. Thousands have died in the struggle for civil rights largely by way of protests and demonstrations by the affected communities, which have been peaceful and non-violent most of the time. Thousands others have been imprisoned; Nelson Mandela is their living symbol with more than 25 years behind the bars. Hundreds have been hanged, convicted of crimes even on doubtful evidence. And as if that has not been enough, an estimated 3.5 million people have been forced into "reservations."

Yet the people's protest has not abated; it erupts over and over again in new forms, so that today South Africa has become an embattled and besieged country. The Republic has become a police state, and has earned the condemnation of a large and growing section of humanity in the form of boycotts and sanctions.

As history reveals, racial discrimination has been there right from the day when the first Dutch settlers appeared in Cape Town in 1652. But somehow there was a semblance of adjustment, peace and co-existence, though on unequal terms, denying justice and equity to the native blacks and other coloured persons. With the emergence of the British colonisers and enterprising adventurers on the scene and assuming a dominant role, even the Afrikaners felt pushed into social and economic backwater. In the 1930's, for example, nearly one-fifth of Afrikaners lived in conditions of visible poverty and hardship. They were generally regarded and also treated as "socially inferiors" by the English-speaking "whites" who were emerging as captains of commerce and industry or as civil administrators and professionals, much to the detriment of the unskilled Afrikaners and the cheaper labour of blacks or coloured communities. We in India know some thing of the prevailing conditions there, through our familiarity with Mahatma Gandhi's long-drawn non-violent struggles on behalf of the Indians for the restoration of their human dignity and civil rights.

There was a time when the Afrikaners too felt baulked by the over-all British dominance. They too had their political, social and cultural and economic aspirations which ultimately gave them their rallying point through an Afrikaner party—the National Party. To the surprise of all, the party won its victory in 1948 on the vote bank of the disgruntled Afrikaners, and as a consequence, prime minister Jan C. Smuts had to make room for the Afrikaner leader, D. F. Malan. Since then, the party never looked back. Its fortunes have been on the rise. Besides its political control, it has managed to build up its own strong constituency among the Afrikaners. For instnce, the strength of the civil service, mostly manned by the Afrikaners has gone up to nearly 1 million, which absorbs 40 percent of the national budget. There are other gains, strongholds and platforms of Afrikaner power.

Assured of its coutinuous power, the National Party has gradually built up the edifice of Apartheid. We may recall some of the important stages through which the structure of Apartheid has come up:

1948—The "coloured" South Africa Cape Corps and the "black" Native Corps were disbanded despite their having won military distinctions in the past. and despite their proven loyalty to the Republic.

1949—The Prohibition of Mixed Marriages Act was adopted.

1950—The Group Areas Act was enacted to debar residential integration, besides the passage of the Population Registration Act providing for racial classification,

1953—Bantu or "black" education was launched, under the control of a "white" Minister for Native Affairs. Public facilities were segregated through the Separate Amenities Act.

1954—Persons of mixed race were removed from the common voting lists.

1956—Job reservation laws were adopted to restrict the blacks to certain specific work categories.

1957—The Immorality Act debarred inter-racial sexual relations.

1959—The Promotion of Bantu Self-government Act paved the way for "legally" forcing all blacks, who constituted 85 percent majority, into 10 tribal "homelands". They were also stripped of their South African citizenship rights.

Thus, within a decade of the National Party's victory, "black" of dozens laws were adopted to curtail the rights and economic aspirations of the natives, and even their movements.

Is it surprising, therefore, that the blacks. (and their supporters among the coloureds and the liberal whites) are fighting relentless battles against a system which has demeaned and de-humanised them ? They are fighting with their backs to the wall; there is no retreat for them any more. They are confident and hopeful that one day they shall overcome. The prison walls and the walls of fear and suspicion built by the Afrikaner minority will fall as the author of *"Cry My Beloved Country"* and one of its main characters, the black preacher, had dreamt.

B. H.

TWO CONTEMPORARY INTERPRETERS OF THE QURA'N

Ahmed Ali : AL-QUR'AN-A Contemporary Translation
Oxford University Press (1987) pp. 573, Rs. 180/-
Muhammad Asad : The MESSAGE OF THE QURA'N:
Dar al-Andalus, Gibraltar (1980)

Comment by Asghar Ali Engineer

It is not easy to translate from one language into another; and it is much more difficult if the book involved is one like the holy *Quran*. The Arabic language has its own characteristics difficult to convey into any other language. The holy *Quran* is not only in Arabic language; it has its own symbolism. Some of its convoluted expressions are highly difficult, if not impossible, to be rendered into any other language. Even for one who knows the language well, it requires an extensive commentary, both by way of explaining certain words and expressions as well as sharing knowledge of the background. Each verse revealed to the Prophet had some background event.

No wonder then that though the Book is one, and a revelation from God, it has had different commentators with differing commentaries and interpretations. Not only the **Shi'as** and the **Sunnis** differ on interpretation of certain key verses, their numerous sects and sub-sects also have differences, not to mention individual commentators from the same religious persuasion varying among themselves. It is so not only with the modern commentators; it was very much so with the classical commentators as well. Not only this, some close companions of the Prophet too widely differed from each other.

ON THE STATUS OF WOMEN

MEANING OF *Mata'*

We all know there was heated controversy about the 'correct' interpretation of the verse 241 of the 2nd chapter of the *Quran* **Abdullah Yusuf Ali**, the noted authority on the holy book, translated it as "For divorced women, Maintenance (should be provided) on a reasonable (scale). This is a duty on the righteous." This translation of the verse was accepted by the Supreme Court and was contested by the orthodox leaders of the community (though all of them accept Allama Yusuf Ali as an authority). The contentious word was *mata'*. What is real meaning and implication of this word ?

Maulana Abul Kalam Azad, another noted authority, translated *mata'* as 'benefit' (*fa'ida*) and then explained it as *husn suluk* (good behaviour) with the divorcee. Yet another authority, **Muhammad Asad** (an Englishman converted to Islam, who has done an unusual translation of the *Quran* in English) interprets this word as "Maintenance in a goodly measure". (In fact, it is rendering of the whole phrase *mata' 'un bil-m'aruf*). One of the companions of the Prophet, **Abdullah bin Abbas** maintained that *mata'* means giving such a substantial amount to the divorcee that, if young, she could attract another spouse, and if old, she could employ a servant to help her.

In other words, interpretations and opinions differ widely, when it comes to understanding certain words, expressions and verses of the *Quran*. The Holy Book's translation is, therefore, a challenging task. Some translators confine themselves to literal translations (as far as possible) without offering any explanation of the comment. **Ahmed Ali** from Pakistan falls into this category. We shall discuss here the renderings into English of the Quranic text by him as well as by **Muhammad Asad**. This comparative study of renderings by two scholars would help us understand how widely translations of the Arabic text of the *Quran* can vary.

Ahmed Ali does not offer explanations of or comments on the verses he renders into English. Only rarely he gives a footnote. Muhammad Asad, on the other hand, offers explanations in extensive footnotes for the way he renders a word and why. These footnotes are highly interesting like his unusual renderings. Also, for his renderings, he quotes various authorities, linguistic as well as Quranic. Thus for a scholar, specially of comparative renderings, his extensive notes are of great importance. It requires a great deal of learning and scholarship to prepare these footnotes. In my opinion, Muhammad Asad's translation of the *Quran* is not only unusual, but is also quite significant for developing a relevant and contextual theology in Islam.

Ahmed Ali's translation, on the other hand, will interest lay persons more than the scholars. His renderings are also not unusual like those of Muhammad Asad, though his translation certainly does not fall into the usual rut. At times his renderings, it must be admitted, are more unusual than those of Asad. But it is very rare.

An-*Nisa*

We would like to give one example here. Verse 34 of the 4th chapter entitled *An-Nisa'* (Women) is highly controversial about the status of women. The orthodox 'Ulama usually quote it to prove the superiority of men over women. Both Asad and Ali translate it differently and both seem to be committed to equality of sexes. First, we quote Asad's rendering : "Men shall take full care of women with the bounties which God has bestowed more abundantly on the former than on the latter, and with what they may spend out of their possessions. And the righteous women are truly devout ones, who guard their intimacy, which God has (ordained to be) guarded.

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And as for those women whose ill-will you have reason to fear, admonish them (first); then leave them alone in bed; beat them; and if thereupon they pay you heed, do not seek to harm them. Behold, God is indeed most high, great."

There are some key words in this verse like *qawwām*, *qanitat*, *wadribuhunna nushuzahunna* etc. The translation of the verse in question depends on interpretation of these words. The orthodox 'Ulama, as pointed out earlier, quote this verse to establish men's superiority over women, and hence translate these key words in the verse quite differently. Thus, **Maulana Fateh Muhammad Jalandhari** translates the word *qawwam* as meaning 'dominant and ruler' (*musallat hakim*), *qanitat* meaning 'obedience to men', *nushuz* employing 'disobedience and maltreatment' and *wadribuhumna* 'beating them' (i.e. the wives). Thus, if these key words are so understood, the whole meaning of the verse changes and makes women totally subservient to men in general.

However, **Muhammad Asad** and **Ahmed Ali** interpret these key words quite differently so as not to make women subservient to men in general, and quote linguistic and Quranic authorities to this effect. According to **Asad**, the meaning of *qawwam* is 'taking full care' (not ruling over) and he quotes Lane's *Lisan al-Arab* to this effect. *Qanitat*, another key word, is translated as 'obedience to men' by Jalandhari, whereas Ahmed Ali rejects this translation and points out in the footnote (which are very few in his translation) that "the Arabic word *qanitat* only means devoted or obedient to God, and does not lend itself to any other meaning." Again Maulana Jalandhari translates *nushuz* as 'disobedience to men' (*sarkashi karna*) whereas Asad translates it as 'ill will' (on the part of women) and **Ahmed Ali** renders it as 'being averse', without giving any explanation of the same. Asad, as usual, explains it in a footnote that the "term *nushuz* (lit. 'rebellion'– here rendered as 'ill-will') comprises every kind of deliberate bad behaviour of a wife towards her husband or of a husband towards wife, including what is now-a-days described as 'mental cruelty'; with reference to the husband, it also denotes 'ill-treatment', in the physical sense, of his wife....In this context, a wife's 'ill will' implies a deliberate, persistent breach of her marital obligations."

However, on the word *wadribuhunna*, it is quite interesting to note, **Ahmed Ali** differs not only from all classical and orthodox commentators like **Tabari, Ibn Kathir, Zamakhshari,** etc. but also from **Muhammad Asad.** On rendering of this term, Asad has agreed with these classical commentators that it means 'beating women'. In the footnote, however, he tries to explain, quoting various authentic *ahadith* (Prophet's traditions) that beating is not intended to injure, but to discipline them. Injury to them must be avoided. **Ahmed Ali,** however, quoting Raghib's *mufridāt* (a lexicon of the Quranic words) says *wadribuhunna* (and beat them) does not mean 'beating', but allegorically it means to have intercourse with them. Thus he renders the verse as under : "As for women you fear are averse, talk to them suasively; then leave them alone in bed (without molesting them) and go to bed with them (when they are willing). If they open out to you, do not seek an excuse for blaming them. Surely God is sublime and majestic."

Thus we see how Ahmed Ali's translation of an important verse about women not only differs from classical commentators, but also from that of Muhammad Asad who is quite respectful of women's social position. I am afraid, no one would agree with Ahmed Ali on this bold rendering of the verse, but we must certainly admire him for his courage to render this verse so differently. The orthodox not only find justification from this verse to dominate their wives, but also to beat them. But Ahmed Ali, by his bold rendering of the verse, tries to take away this justification, and rehabilitates women on par with men.

One thing is quite clear from the discussion above that there is nothing like 'literal' rendering of the Quranic text from Arabic into other languages. Each one understands the text according to ones *a priori* position, political, social or economic. The interpretation of the text then is done accordingly. It is very difficult to establish what is the real intention of God. Everyone tries to approach His intention according to one's own *a priori* position. It was not for nothing that the classical commentators, after giving their opinion on the verses, used to say *Allaho a' alam bis sawab*, that is, Truth is known to Allah.

TWO CATEGORIES OF VERSES IN THE QURAN

The classical commentators on the basis of authentic *ahadith* (traditions) have divided the verses of the Quran in two categories : 1) *muhkamat* and 2) *mutashabihat*. The former verses are those about whose meaning and intention, there is no doubt of any kind, whereas the latter are those whose meaning is doubtful and, therefore, are capable of various interpretations. The verse we discussed above belongs to the former category i.e. to *muhkamat*. Yet, as we have seen, it has been variously interpreted by different commentators. These two categories are no doubt valid in their own way, but are not sufficient. It is, therefore, necessary to have some sub-categories as well, within these two main categories.

No commentator has prepared a complete and comprehensive list of *muhkamat* and *mutashabihat* verses in the Quran, classical or contemporary. Yet the verses concerning various social and personal matters are, by and large, considered *muhkamat*. But, as pointed out above, these verses are also amenable

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to different interpretations. The difference in these interpretations existed not only among classical commentators and interpretators, but also among the close companions of the holy Prophet. No verse was uniformly interpreted by all the companions. **Ibn Mas'ud, Abdullah bin'Abbas, 'Abdullah bin' Umar** etc. differed among themselves on the understanding of many such verses In final analysis, one's subjective position (which often happens to be *a priori)* plays decisive role. No doubt, subjective or *a priori* positions and assumptions can change under one or the other influence, but the new position would begin to influence the understanding and interpretation. One can hardly get away from this fact.

It is much more so in the metaphysical matters or verses belonging to the category of *mutashabihat*. Everyone has one's philosophical position. Muhammad Asad offers much more daring interpretations of such metaphysical verses. It is hardly possible to go into discussion of all such verses. We would choose only a couple of them to illustrate our point. Ahmed Ali, our other translator,takes *mutashabihat* positions which are closer to the classical commentators in such matters, though not always.

WHAT IS *Kufr ?*

Before we take up the verses with metaphysical implications, we would like to throw some light on certain important terms used repeatedly in the Quran like Islam, *kufr* or *kafir*. These are much misunderstood terms and have acquired religious connotations.

Muhammad Asad, in the foreword to his translation, explains these terms. For Islam and Muslim, he says, " ..when his (Prophet's) contemporaries heard the words *Islam* and *Muslim*, they understood them as denoting man's 'self-surrender to God' and 'one who surrenders himself to God', without limiting these terms to any specific community or denomination–e.g. in 3:67, where Abraham is spoken of as having "surrendered himself unto God" (*kāna musliman*) or in 3:52, where the disciples of Jesus say, "Bear thou witness that we have surrendered ourselves unto God (*bi-annā muslimūn)*"

He also points out that the terms *kufr* ("denial of the truth") and *kafir* ("one who denies the truth") have become, in the conventional translations of the *Quran*, unwarrantedly simplified into 'unbelief' and 'unbeliever' or 'infidel' respectively, and have thus been deprived of the wide spiritual meaning which the Quran gives to these terms. It is an important explanation which every reader of the *Quran* in translation should bear in mind, as the terms *kufr* and *kafir* have caused much misunderstanding. In Indian context, an average Muslim (who hardly knows anything about the Holy Book) considers Hindu a *kafir*, which is far from the Quran's intention.

Ahmed Ali, on the other hand, does not offer any such explanation for his translation of the terms, and remains closer to the conventional meaning. Thus he translates *kafir* as 'unbeliever'. For example, his translation of the verse 7:35 is as follows : "For those who are unbelievers, there is severe punishment; but for those who believe and do the right is forgiveness and a great reward." Asad, however, is closer to the original Arabic meaning of the term *kufr*, as *kafara* in Arabic means to hide, and one who hides the truth is *kafir*, whatever community one belongs to.

This also becomes clear from the verse 4:151 which goes on to say ".. and who say, 'we believe in the one but we deny the other,' and want to pursue a path in-between., it is they, they who are truly denying the truth, and for those who deny the truth, we have readied shameful suffering." Thus it is required by the *Quran* that the truth be accepted whichever Prophet of God reveals it and wherever it is found. Those who accept one prophet and reject others are real *kafirs* (those really denying the truth). Thus, firstly *kafir* should not be rendered as 'unbeliever', and secondly it should not be ascribed to a religious community. All those who deny truth, whatever community they belong to, are *kafirs*.

VERSES OF MULTIPLE MEANINGS

The area of *mutashabihat* (the verses of uncertain or multiple meanings) is extremely risky. Allah says about these verses : "He it is who has bestowed upon these from on high this divine writ (*muhkamat*), containing messages that are clear in and by themselves - and these are the essence of the divine writ – as well as others that are allegorical (*mutashabihat*). Now those whose hearts are given to swerving from the truth, go after that part of the divine writ which has been expressed in allegory, seeking out (what is bound to create) confusion, and seeking (to arrive at) its final meaning (in an arbitrary manner); but none save God knows its final meaning (*ta'wil).*"

The Sunnis among Muslims believe the final meaning is not known to anyone save God, but the Shi'as hold that those rooted in knowledge (*rasikhun fi'l 'ilm*) also know this final meaning (*t'awil*). However, even among the Shi'as, there are differences in arriving at this final meaning. The Ithna 'Ashari and the Isma' ili Shi'as fundamentally differ from each other in this final meaning of the *mutashabihat* verses. It would be a different essay altogether, if we were to talk about interesting interpretations of the Quranic verses of this nature by the Isma'ilis, which among them is known as '*ilm al-T'awil* (the esoteric knowledge). According to the Isma'ilis, none but those who have achieved high degree of knowledge are entitled to this knowledge. The others have to contend themselves with manifest (*zahir*) meaning of the Quranic verses.

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The holy Quran uses allegorical language to convey various layers of meaning. Understanding of truth, as psychologists would also bear out, depends on one's perception, and perception depends on one's situation or position. Most of our differences emanate from our differing perceptions. Also, understanding of truth depends on the state of our knowledge. The meanings of the prophetic statements unfold to us with passage of time and gathering of more experience, knowledge and understanding. Also, it must be understood, what is understood by certain Quranic verses in one age, may not necessarily be acceptable by those coming after, specially if the state of knowledge has changed. Many of the Quranic verses may be understood much differently by us today than they were during the middle ages. Thus there are many layers of truth, and some aspects of this truth may appear to contradict each other and may apparently create confusion. But those rooted in knowledge know the complexity of truth, and are not misled by these apparent contradictions.

Also, as pointed out above, the meaning of a verse can change with access to more knowledge. Take this verse, for example: "Are, then, they who are bent on denying the truth not aware that the heavens and the earth were (once) one single entity, which we then parted as under—and (that) we made out of water every living thing? Will they not, then, (begin) to believe?"

Here there are two specific statements: first that in the beginning, there was one single entity (primeval matter, to use modern scientific language) which then God parted as under (the beginning of the universe with big bang). Second, that every living thing has its origin in water (primeval soup). The understanding of this verse today with all the developments of scientific knowledge would be very different from those of medieval age commentators when no such scientific knowledge was available. (Here I would like to emphasise that I am not trying to prove this or that scientific theory from the verses of the Quran; I am only saying that our understanding of the verse would change with newer developments in the field of knowledge.)

Today, we are also aware of Darwin's theory that the living things originated in water or primeval soup. This verse explicitly states that. However, the medieval commentators could not have understood it that way. For example, the great medieval commentator **Zamakhshari** states in his comment on this verse in his commentary *al-Kashshaf* that creation of every living being from water means living beings need *(ihtiyaj)* for it, as no living being can survive without it.

Here we would also like to throw some light on chapter 53, *An-Najm*. While **Ahmed Ali** translates *An, Najm* as 'Star' in keeping with the other classical commentators, **Muhammad Asad** renders it as 'The Unfolding.' He goes to the root of the word *najm* and derives from its verb *najama* (ensured, proceeded, etc.) the meaning 'unfolding'. This chapter has been of special interest to the *Sufis* (mystics), specially its verses 7 to 16, as they describe the Prophet's vision of ascension to heaven and encounter with angelic forces. These verses lend themselves to different meanings and interpretations. It is almost impossible to render them into any other language because of their power and richness of meaning.

Describing the Prophet's state of trance, the verses say : "This fellowman of yours has not gone astray, nor is he deluded, and neither does he speak out of his own desire : that which he conveys to you is but (a divine) inspiration with which he is being inspired—something that a very mighty one has imparted to him : (an angel) with surpassing power, who in time manifested himself in his true shape and nature, appearing in horizon's loftiest part, and then drew near and came close, until he was but two bow lengths away, or even nearer...."

These verses in translation or otherwise cannot be understood at a single level of meaning; such are their different levels of meaning rich in metaphysical aspects. Asad renders them into English with lot of explanatory notes, but Ahmed Ali goes for simple translation, thus leaving the reader to guess for himself. As pointed out earlier, the mystics have been greatly attracted by the rich potentialities of these powerful verses and have explained and explored their meanings.

As for **Ahmed Ali's** renderings of these verses, it must be admitted that it is far more simpler, less enigmatic and closer to rational understanding. His rendering is as follows :

"That your companion is not confused, nor has he gone astray. Neither does he speak of his own will. It is nothing but revelation which comes down Bestowed on him by the Supreme Intellect, Lord of power and wisdom. So he acquired poise and balance. And reached the highest pinnacle. Then he drew close and drew closer till a distance of two bow arcs or even less, remained."

Thus we see the interpretations widely differ between these two contemporary translators of the Quran. On the whole, in my opinion, Asad has much more thought-provoking meaning to convey to us (except certain verses, wherein Ahmed Ali far excells Asad) than Ahmed Ali. Also, Asad's work is more useful to scholars interested in the specialised study of the *Quran*, whereas Ahmed Ali would appeal to lay readers who just want to read the Holy Book in translation in English rather than wade through pedantic footnotes

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★ *STUDYING THE DESERT* ★

The Central Arid Zone Research Institute (CAZRI) & its Research Achievements

—Based on a note by (late) K. A. Shankarnarayan

With the rest of the country, Rajasthan has been facing the worst drought in a century. The crisis in Rajasthan, however, is deeper and more serious because of the long spells of drought in the recent years—for the fifth year in a run, rain gods have failed in 1987.

However, as the geologists and other natural scientists have confirmed, the present dry region of Rajasthan (or most of it) was once a part of the sea-bed. Later, thousands of years ago, it was a wet-land of green vistas and, not long ago, the holy **Saraswati** *flowed through its northern belts. Then seasons changed; and for centuries, it has been a desert landscape with its hardy people evolving their own peculiar ways of life and codes of suffering and common sacrifice, honour, hospitality and heroism. That is the stuff of tradition, folklore and epic poetry of which sagas have been sung.*

But what has been the face of the desert and its inner 'Soul'? What of its nature and characteristics? Its present-day problems and potentials?

*To study these and other physical aspects of the desert landscape has been the major concern of a Government of India / I.C.A R.-organisation-***CAZRI** *located right in the middle of the desert, Jodhpur. We present a few glimpses of that research work.* *—Editors*

The Central Arid Zone Research Institute (CAZRI) was established in 1959 by the Government of India with the objective to carry out researches on the physical and biological aspects of the arid and semi-arid regions of India for their optimum utilisation. The Institute is now functioning under the ICAR system.

NATURAL & HUMAN RESOURCES

1960-70: During the 1960-1970 decade, the basic work of making an **integrated natural and human resources assessment** of the region was taken up for formulating some action plan for proper utilisation of the resources of arid and semi-arid regions. Scientific assessment of the natural and human resources (climate, land, water, vegetation, livestock, human population etc.) was carried out through multidisciplinary integrated surveys in the **Central Luni Basin** of Rajasthan, **Mahendragarh** district of Haryana, **Samtalpur block of Gujarat and Challakere** taluka of Karnataka, covering an area of 16,127 sq. kms. and then detailed *land transformation plans* were prepared indicating potential sources of water, measures for alleviating salinity and wind erosion problems and measures for better land utilisation, etc. This work has continued up to date.

THE EXTENT OF INDIAN ARID ZONE

The boundaries of the Indian arid zone were also demarcated in the first decade. Since then, the country has been divided into 64 homogenous soil-climatic zones based on moisture and thermal indices computed from climatic records of the country.

Understanding the *Facets of Land for Development* was yet another major task with following results:—

(1) The more recently formed sand dunes are of shifting nature and need protection; while the older dunes need management. (2) The saline **ranns**, genetically related to buried former streams, are also many water potential zones. (3) The Janata emulsion and several other water-proofing lining materials can increase surface water yields by up to 95 per cent.

A complete enumeration of vegetation types in different habitats and their successional studies was carried out. **An Agricultural Atlas of Rajasthan** was prepared to indicate the resource pattern.

1971-80—During the next decade, most of the above-mentioned research was continued or expanded as indicated below:

ASSESSMENT OF RESOURCES

Integrated basic resources survey through detail-reconnaisance was completed in Jodhpur and Nagaur districts (40182 sq. km); while in Bikaner district, it was completed at reconnaissance level (27336 sq. km).

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and explanations. Asad also tells us in his footnotes how classical commentators had rendered these verses and why he differs from that rendering, or how certain companions of the Prophet understood them and why classical commentators deviated from that understanding. Ahmed Ali, on the other hand, though renders these verses under contemporary influences, he does not explain the same in footnotes.

Both translations, in one way or the other, differ from classical commentators, and I feel there is nothing wrong in it, though one may not always agree with them. Everyone has every right to understand the *Quran* in his/her own light, and in view of his/her contemporary experiences. It cannot be monopolized by the classical commentators.

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The Central Arid Zone Research Institute (CAZRI) & its Research Achievements

Based on the land attributes data, a number of *Major Land Resources Units* (MLRU) were identified with their present characteristics and problems. Areas in need of different management/ameliorative techniques and the scope for development of water resources, soil and water conservation, farming techniques etc. have since been worked out.

Studies were also undertaken on **socio-economic factors,** and on **man-animal relationships**, diffusion and adoption of agricultural innovations, rural crafts and caste systems, and the findings incorporated in the development plans.

DESERTIFICATION STUDIES

Desertification Studies were carried out in western Rajasthan at *reconnaissance* level (21,13,882 sq. km) and in Luni Development block of Jodhpur district at *detailed reconnaissance* level (1989 sq. km). Results have indicated that many areas within the desert are threatened and are highly degraded due to **over-exploitation of resources.** Land degradation is also continuing to the east of the desert; but there is no indication that desert is "invading" those areas.

As a result of high growth rate of human population, the *man : land ratio* throughout the arid region has declined over the years, severely affecting its land use, agricultural productivity and animal husbandry.

A drought during a preceding year has a "multiplier effect" on desertification and on dust-storm activity in the subsequent season.

Land Use Survey : Special surveys were carried out (at *detailed reconnaissance* level) in Jaisalmer, Churu and Ganganagar districts (79,581.55 sq. km) at the instance of the Government of Rajasthan, analysing the characteristics of the present land-use and potentials for development.

FACETS OF LAND FOR DEVELOPMENT

A significant finding of the decade was the fact that formerly the desert was endowed with the course of a Himalayan river system, *the Saraswati*, of which the Luni was a tributary. Alluviation in many parts of the desert and sub-surface water in some others are both due to those buried courses

Besides, a seismic refraction velocity scale was developed for "ground water exploration" in western Rajasthan. Methods were also suggested for **artificial re-charge of ground water** and need for constructing sub-surface semi-permeable barriers across some streams, for augmenting water supply. It was found that, in general, the arid zone soils and vegetation are adequately provided with various trace elements.

Two Atlases on Ground Water and Agro-Demography were prepared. About 105 annual and perennial grasses and 108 medicinal plants used by the people in western Rajasthan were identified and listed.

1981 Onwards : Since 1981, the integrated natural resources studies (at *semi-detailed* level) have been completed in the Upper Luni Basin in Jaisalmer and Barmer districts (83,287 sq. km). The first of these was entrusted to the Institute by the Government of Rajasthan. On the basis of assessment of resources, several management and development strategies have been formulated which can be/are being adopted by the implementing agencies. Similar studies have recently been undertaken in Jalore district and Kachchh district of Gujarat.

Detailed studies on **socio-economic characteristics** of Upper Luni Basin, Barmer, Jaisalmer, Jalore and Kachchh districts were undertaken during this period according to bio-physical land-form units. These results have been utilised for formulating integrated development plans of the areas.

DESERTIFICATION

Studies on **desertification** indicate that the desert in Rajasthan is not advancing eastwards, but the condition of the desert is deteriorating due to recent and continuous drought and over-exploitation.

SOME OTHER FACETS OF LAND

–The age-old *Khadin* system of land use in Jaisalmer district, meant to de-salinate the soils through seepage and periodic flushing, has been studied. For efficient functioning of *Khadin* system, the optimum ratio of the command to the catchment area has been estimated as 1 : 12 or 15.

–A technique for computing the water balance through an integrated study of different parameters in small basins, named as '*index catchments*' has been suggested for effective results in desert areas. The results are based on studies in Nagaur district.

–In areas irrigated with excessive sodic water, application of gypsum and rational farming have indicated a marked improvement in crop growth and soil physical condition.

–Two Atlases on Sheep Ecology of Rajasthan and Agro-Ecology of Luni Basin have been completed.

–Plants used as food during famine and the plants used in local cottage industries have been listed.

SAND-DUNE STABILIZATION AND SHELTER BELTS

Simultaneously with the study or assessment of the natural research base field work projects (initiated during 1960–70), **sand-dune stabilization techniques** were standardized and recommended to various development agencies. A number of trees, shrubs and grasses were identified for the purpose. Similarly, species suitable for shelter belt plantation and techniques for their establishment were recommended.

(Continued)

The Central Arid Zone Research Institute (CAZRI) & its Research Achievements

These research-oriented field operations had many dimensions, all aimed at preserving/or restoring the regenerative or productive resources.

LAND & WATER USE AND CONSERVATION

The CAZRI scientists, especially those engaged in various operational research programmes, have also devoted their time and energy during the last three decades to find out suitable **control measures or management techniques for conservation** of the productive wealth of the desert through proper land use with the application of modern technology.

One of their main concerns has been with the conservation and scientific use of the limited rain-fed ground-water sources through **soil and water conservation measures**, water harvesting, drip irrigation and even the use of saline water irrigation to the extent possible and in respect of some suitable kharif crops.

Programmes have also been carried out to find out proper methods for preventing or **reducing wind erosion** - by raising 'wind-breaks' and 'shelter belts' or by introducing 'wind strip cropping' or 'stubble mulching' and suggesting minimum tillage.

PASTURES, RANGELANDS & AGRO-FORESTRY

A lot of effort has been put in for the study of suitable steps for **pasture development and range-land management**, not only through enclosures, but also by introducing high-yielding grass species suitable for the desert, including the local varieties like *Dhaman* and *Sewan*. Programmes for **stabilising the sand dunes** have also been carried out and, besides suitable techniques, a variety of trees, shrubs and grasses have been identified which can survive in the desert arid conditions and help control the shifting as well as stable sand dunes.

Silvi-Pastoral and Agro-Forestry schemes and practices have also been evolved and recommended. A variety of local fruit and fodder trees have been experimented with, improved and eventually recommended for plantation by individuals and local communities. Besides, *Khejri* or an improved variety of *ber*, many other plants have thus been found suitable and remunerative for the desert or drought-prone wastelands.

Long-term experiments have also been carried out on various local **dry crops** and improved techniques for their production or for saving them against droughts as well as against the menace of rodent pests have been recommended.

LIVE-STOCK IMPROVEMENT

Since **pastoralism** and to some extent **nomadism** have been old and regular continuing features of the desert economy, social life and culture and since this has depended upon the local **live-stock**, the CAZRI scientists have devoted a lot of their time and attention to some of the economic and productive small but useful animals of the desert, namely the sheep and the goat. Some local "new" breeds of goat and sheep have been identified, and fodder and water management systems for improving the production of wool have been recommended.

The CAZRI has also been involved in the study of some other varieties of exotic animals like the *black buck* and *chinkara* gazelle and in the location or establishment of **desert national park** and as well as some other **sanctuaries**.

SOLAR ENERGY

In view of the over-exploitation of the scarce biomass in the desert region, a very important part of the CAZRI's work, during the past decade or more, has been in the field of harnessing and utilising wind and solar energy. A large number of solar energy gadgets have been developed and put to successful use.

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The above brief resume gives in a nut-shell the sum total of over 30 years of study and research work put in by successive generations of the CAZRI scientists and field researchers. It has been a heavy investment of financial or technical resources. But at least now much practical knowledge or information about the desert and development techniques is available in a large measure. To some extent, the CAZRI scientists and extension workers have, through their research papers, reports and writings as well as extention method, tried to generate a wider appreciation and understanding amongst the people and political or official policy makers of the problems. But their recommendnations or techniques have yet to be accepted for a wider and more general application.

Somehow, over the years, proper or adequate transfer of technology from the "lab" conditions to the "farm" situations has not been up to the mark, or done in a systematic, sustained and institutionalised manner. This is perhaps the challenge of the present generation. Now that the Central Government has agreed to devote sufficient funds and administrative or development techniques for the proper use and conservation of the desert potential, it is hoped that between the CAZRI and the State Government departments, the *Panchayat Raj* bodies and the village communities, there would be a suitable system of two-way traffic or communication, information and adoption or application of suitable techniques.

Note : *Due to constraints of space, we have had to abridge this review note written especially for the IBC by (late) Dr. K. A. Shankarnarayan, Director, CAZRI.*

CAZRI has also brought out numerous reports. We also acknowledge the team-work of various units under the leadership of Dr. H. S. Mann and Dr. S. P. Malhotra, the immediate predecessor and successor Dr. Shankaranarayan.

Once More to the Fair Grounds... CALCUTTA & NEW DELHI

A Personal Comment by Eiram Zerc

Early this year, I was at the Calcutta Book Fair for a day, and then at Delhi for the World Book Fair. I was once again so struck by the difference between them that I felt I should put down my impressions in writing. My visits to these fairs have been professional for, besides being what they call a bibliophile, I also make books for a living. I belong to a publishing organisation. I might also add that the comments I make now on the experience of the difference have been with me for some time. Last year I was at the Calcutta Book Fair from the first day to the last; and the year before, I was at the World Book Fair in Delhi all through its duration. This is for the record, lest it be thought that my comments are insufficiently backed.

WBF : UNDER OFFICIAL PATRONAGE

To start with, no two book fairs could be more different. They are different in every way. The World Book Fair, like so many things in Delhi, is government-sponsored. This means that the fair not only has the official seal on it, for whatever it is worth, but also has the money (required to make it a success) made available by the government. Perhaps because of government patronage, the Delhi Book Fair turns into one of the big *tamashas* that New Delhi hosts all the time. Those who read the newspapers regularly will recall that, long before the World Book Fair started, howls for money went up; and only on the assurance that special grants to institutions to buy books would be made available by the government that the Fair was held. And while negotiations were on, a period of uncertainty prevailed, with publishers and booksellers virtually holding the sword of Damocles over the National Book Trust which sponsors the Fair. The debate was a bit unseemly; and everyone seemed very agitated. This was the 8th World Book Fair (WBF) and if the National Book Trust were not able to hold it. it would have been a great loss of face. In places like old Japan and our own contemporary Tamil Nadu, it could have resulted in suicides and self-immolations But no disaster occurred. The government was at hand to take care of misadventure and it did.

With all this support, the WBF was what can be most charitably described as a 'non-event'. One does not know whom to blame; and it is not easy to put one's finger on what was wrong with it. To all appearances nothing had gone wrong; and yet the Fair looked strangely lacking in appositeness and character. It was just what it has been every two years—an expensive non-event.

WRONG SETTINGS & CASUAL CROWDS

As I went round the stalls day after day and the impression of meaninglessness grew, I wondered for a moment if the Pragati Maidan, with its beautiful honeycombed domes scattered across the trim lawns and connected by clean tarmac pathways, was not the cause of the failure. The whole affair looked somewhat stand-offish, a little superior and bureaucratic. People came and went; money changed hands; the institutions did their obligatory buying; the lights were bright; the *shenai* moaned through all the days, and yet the Fair was like a person who wanted to talk to you, but did know how to shake hands.

Men, women and children, most of them well-clothed (it was winter in any case) moved around and bought books—some very expensive books too; only one got the impression that they did not have to be books to be bought. Anything equally expensive would have done. In playful fancy I followed them to their homes and saw them talk of their visit to the cultural event of the year, and in support show their friends the expensive, heavily illustrated books they had bought. The experience of culture ended there.

Delhi as a city breeds a feeling of monotony, a taste of dust on the sampling tongue. Everything runs to the same pattern and more sadly, to the same end. The only thing that runs to pattern but shows real excitement is the eating. The Delhi-wala is a very healthy person and every occasion is designed to take care of his health and provide it sustenance. They do eat most zestfully there.

TOWARDS A CULTURE OF BOOKS

Although all this sounds fretful and querulous, it is not meant to run down Delhi or the people there. Delhi has had many institutions and learned bodies, and I am sure they are full of good scholars and book-lovers; and apart from those who want books as part of their living-room decor, there are large numbers who go to book fairs to buy books because they enjoy them. It is also significant that almost all the publishing houses have moved their main offices to Delhi. But it is equally significant that, as was threatened, without government support, there would have been no World Book Fair this year.

People like me in the book business, I believe have in their minds the notion of a culture that goes along with books; and they look for it in occasions of this kind. The book to them is not just anything you can make or buy; there is a background and an environment, both in the mind and outside, that together go to produce it.

One may vaguely call it the 'literary culture', although it does not have to be only literature, in which there is a sense of participation in an intense private endeavour by the outside world. This culture for being intangible is not less real. When you enter a place of this kind, you know you are there from the enhanced awareness of the book there.

(Continued on inside cover or page 161)

PROPERTY LAWS IN INDIA

A. L. Gandhi

RIGHT TO PROPERTY : Its Changing Dimensions

Scientific Publishers, Jodhpur, (1985), Pp. v+308,
Price Rs. 125.

Reviewed by K. I. Vibhute

Before the 44th Amendment, the Constitution of India conferred on every citizen the *fundamental* right, 'to acquire hold and dispose of property'. However, Article 31 provided for the acquisition of such private property for a public purpose on payment of compensation.

The 44th Constitutional Amendment, 1978, has reduced the *fundamental* right to a *legal* right by deleting Articles 19 (1) (f) and 31 from Part III and by inserting Article 300 A in Part XII of the Constitution. Article 300 A, which reproduces verbatum the provisions of Article 31 (1), says, "No persons shall be deprived of his property save by authority of law".

The right to property, however, from its incorporation in the Constitution, has raised a number of controversial problems and has been a source of moot points. Therefore, the right to property as originally recognised by the Founding Fathers of the Constitution has occasioned a couple of constitutional amendments, (4th, 17th, 24th 25th & 29th) and has subjected to judicial interpretation of these, changes brought in from time to time. A cursory review of these amendments and judicial pronouncements thereon reveals that the requirement of payment of compensation (later on amount) for acquisition of private property for public purpose was a subject of repeated controversy and judicial scrutiny.

A micro study of the 'right to property' and its changing frontiers and contours from historical, legal and political perspectives was undertaken by A. L. Gandhi for his doctoral degree at the University of Jodhpur. The book under review is a revised version of the doctoral dissertation entitled 'The Right to Property in Indian Constitution—Its Changing Frontiers and Dimensions'.

THE CONCEPT

The author has analysed the constitutional provisions dealing with the right to property in the light of the cherished constitutional goals stated in the Preamble and the Directive Principles. In the first chapter, he has tried to analyse the concept of property through a survey of views of well-known political thinkers like Locke, Laski, Hegel, Aristotle, Bodin and others to establish his thesis that the economic evolution of society, social recognition, and political philosophy determine the extent of property rights and limitations thereon. He also refers to conflicting views of a few political thinkers on the extent of such limitations to show that no property right can be absolute and unrestricted. A state can legitimately put some control, of course, guided by its social and political philosophy, on individual right to property for the general welfare of society.

However, suddenly and unconvincingly, he jumps to the conclusion that the fundamental right to property in the Indian Constitution, prior to the 44th Amendment, proved to be an **obstacle** in the socio-economic revolution of India leading to its removal from the chapter on Fundamental Rights by the Amendment. The Statement of Objects and Reasons for the 44th Amendment does not, either expressly or by necessary implication, support the author's conclusion that the fundamental right to property has been an obstacle in bringing socio-economic revolution in India. He himself immediately admits that the right to property was deleted from the list of fundamental rights in pursuance of an electoral promise given by the Janata Party in its election manifesto.

BACKGROUND

In Chapter II, the author gives a resume of the historical background of the right to property so as to depict currents and cross-currents regarding the eslasticity and limits of the prosperty rights in British India. Chapter III is devoted to the detailed discussions and debates of the Constituent Assembly leading to the incorporation of Article 31(1) in the Indian Constitution. He has extensively quoted the speeches of members of the Constituent Assembly to show the nature of the property right as envisaged in the Constitution. The debate also brings out the need to guarantee every citizen a right to hold, acquire and dispose of property on one hand, and to allow the state to acquire private property of an individual for public purpose on the other. In the background of this debate, the author rightly concludes that the right to property, as enshrined in Article 19(1) (f) as well as Article 31, represents a peculiar **compromise** between the competing private interests and public welfare. He then compares Article 31 with Section 299 of the Government of India Act, 1935, from which it was derived.

However, the scheme of reconciliation of the competing claims of the private interests and the public rights perceived by the Founding Fathers of the Constitution could not prove satisfactory. Article 31 has, therefore, been amended from time to time, and ultimately deleted from Part III of the

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PROPERTY LAWS IN INDIA—*Continued*

Constitution in 1978. The author in Chapter IV reviews and analyses all these constitutional amendments to show the changes brought to the right to property.

COMPENSATION

Commenting on deletion of the right from the list of the Fundamental Rights and substituting it by Article 300 A, the author, without any elaboration and supporting arguments, feels that it allows a state to acquire private property for any purpose, which may or may not be a public purpose by paying nominal or no compensation. It is imperative to recall that para (4) of the Statement of Objects and Reasons of the 44th Amendment makes it amply clear that a person's right to receive compensation must be equal to the market value of the property.

The author, in subsequent paras, refers to the views of H. M. Seervai, P. K. Tripathi and S. P. Sathe who feel that the state is under obligation to pay comnedsation for acquisition of property. He also refers to D. D. Basu's view that Article 300A does not create an obligation on the part of the State to pay compensation for such acquisition. Surprisingly, he neither appreciates nor refutes any of these views. But he makes a self-contradictory observation. After reproducing a few clauses of the Statement of Objects and Reasons of the 44th Amendment, he observes...."the above provisions ensure that individuals would get compensation for the deprivation of their property...." (p. 143). It is therefore, very difficult to know his true opinion on the nature of Article 300A and the question of payment of compensation for acquisition of property. It is hardly necessary to mention that mere re-production and compilation of views of different scholars on the issue without any comment and analysis does not serve any purpose. In fact, it complicates the matter. It is very painful to state that the referred views of the scholars are not even presented coherently. He makes mention of the question posed by H. K. Seervai as to violation "the basic structure" of the Constitution by the 44th Amendment without any comments. He also touches upon feasibility of acquisition of property without any public purpose by enacting a law under Article 300A. Strangely, he has not bothered to probe the issues further.

The concepts of 'public purpose', 'compulsory deprivation of property by payment of compensation and without payment of compensation' have been dealt with in chapters VI, VII and VIII respectively. The concept of public purpose is analysed in its historical perspective just to repeat his unconvincing, unconsidered and untenable conclusion that after the 44th Amendment, "any person can be deprived of his property for any purpose, public or otherwise, by payment of a nominal or no compensation." He also feels that the leading judicial pronouncements prior to the 44th Amendment are of little relevance. H. M. Seervai seems to be very correct when he takes the view that during the pre-44th Amendment period, there was no dispute at any time, even after the 44th Amendment expressly providing for the requirement of a public purpose for compulsory acquisition of property, and this was not intended to be excluded by the 44th Amendment.

Similarly, the author surveys different constitutional amendments, viz. 4th, 17th, 24th and 25th, and leading cases thereon, to explain changing aspect of payment of compensation for acquisition of property. He also highlights the exemptions provided in Article 31(2) and circumstances leading to the 44th Amendment. On the basis of this survey, he emphasizes that a state can deprive a person of his property by paying nominal or no compensation by passing a law to this effect, and such person cannot challenge the quantum of compensation.

ARGUMENTS

The author's argument is based on the conception that the Fundamental Rights listed in Part III of the Constitution are selfish individual interests, while Part IV dealing with the Directive Principles and the Preamble together reflect the constitutional goals of a welfare state. And he justifies deletion of the right of property from Part III and acquition of private property by paying nominal or no compensation. The present reviewer is unable to resist the temptation to recall H. M. Seervai, who establishes that this conception is unfounded. He (Seervai) further feels that 'acquistion' of private property of persons (the owners) for the benefit of private persons (recipients) without compensation, in substance, would amount to confiscation or forfeiture of property. Certainly this is known only too well in the criminal jurisprudence and administration of the criminal justice in India. A strong and convincing argument is required to negate the well-settled limitations, namely (i) it should be for public purposes and (ii) it should be only on payment of compensation, for a state power to acquire a private property. But the author has not taken any step in this direction.

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[We regret that the review is being published after some delay. Editors]

The Performance of Non-Performing Enterpreneurs

R. A. Sharma
ENTREPRENEURIAL PERFORMANCE IN INDIAN INDUSTRY
Inter-India Publications, New Delhi, Rs. 180.

Reviewed by P. M. Mathew

New-classical economic theory assigns to the entrepreneur, the role of "captainship" of industry, performing the crucial function of coordinating the various factors of production, *viz.* land, labour and capital. Development economics, which emerged within the basic framework of neo-classical economics, also assigns it functions of a similar kind; the major functions assumed are trouble-shooting and risk-taking. Thus, profit has been defined as the reward for risk.

INDIVIDUALISTIC ASPECTS : PERSONAL TRAITS

Though economists like Charles P. Kindleberger have elaborated on the innovative role of the entrepreneur, the focus of the studies of the neo-classical frame has been on the individualistic aspects. Thus, the personal traits of an entrepreneur or the traits of the community to which he belongs, decide the behaviour patterns of particular individuals or business communities. The not-so-much rich area of entrepreneurial performance, especially in the context of India, has been dominated by such studies. The study under review also belongs, by and large, to this category.

The material for this book draws upon an ICSSR—sponsored study carried out by the author during 1980-83. The attempt is to evaluate the performance of entrepreneurs who promoted their enterprises during 1961-63, over a period of 15 years till March 1978. It was confined to a sample of 242 non-government manufacturing companies in the corporate sector. It is arraged in six chapters. The central theme is presented in Chapters 2 to 5. Chapter 2 traces the economic, social and geographic origins of the entrepreneurs who launched their enterprises during the reference period of origin, and probes into their investment criteria. An analysis of performance is the theme of the next two chapters; it is related with enterepreneurial background. Chapter 5 examines the impact of board size and turn-over on corporate performance.

WHO IS AN ENTREPRENEUR ?

The brand to which this study belongs is evident from the very preface of the book. The development of entrepreneurship is set on an 'ahistorical' context. It says : "Enterprise is as *natural* as play, but the degree of entrepreneurial spirit varies from society to society and individual to individual within the society. Environment *always* presents *some* opportunities (emphasis mine), but only those who have the abilities of the grade appropriate to that environment are able to provide expression to their spirits".

This view of enterprise and entrepreneurship as a natural phenomenon has been cemented with the author's own definition on page 2 : "The entrepreneur, for the purpose of this study is defined as one who detects and evaluates the new situation in his environment and directs the making of such adjustments in the economic systems as he deems necessary. He conceives the industrial enterprise for the purpose, displays considerable initiative, grit and determination in bringing his project into fruition, and in this process performs one or more of the following functions :

- (i) Perceives opportunities for profitable investments;
- (ii) Explores the prospects;
- (iii) Obtains necessary licences;
- (iv) Negotiates with the foreign collaborators;
- (v) Arranges initial capital;
- (vi) Provides personal guarantees;
- (vii) Promises to meet the shortfalls in capital; and
- (viii) Supplies technical know-how etc."

This conceptualisation further goes behind the neo-classical view which assigns the function of innovation to the entrepreneur. The concept of innovation assumes that the entrepreneur who reacts to a new knowledge or a knowledge which was latent so far, has an open mind of adjusting his environment to the new situation. The present definition, however, does not assume such an openness; he attempts to change the economic system according to his wishes, rather than the entrepreneur changing himself to the new developments in the system.

SOCIO-CULTURAL FACTORS

The author of this book assigns primacy to socio-cultural factors in shaping entrepreneurship. It goes by the tradition of these such as "Social marginality" and 'n-achievement' expounded by sociologists, social psychologists and anthropologists. The subjective content inherent in these hypotheses negates any room for explaining how a

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THE PERFORMANCE OF NON-PERFORMING ENTREPRENEURS—*Continued*

particular type of entrepreneurship has been reproduced.

The modern trend in economic theory is towards two-factor models of production where the interests of the three major conventional factors, *viz.* land, capital and entrepreneurship has been proxied by 'capital'. The two fundamental aspects of capital in any economy relate to : (a) the form of accumulation of surplus, and (b) its distsribution. Where the share of accumulation by the trader is dominant, the pace of growth of industrial capital declines. The linkage effects in the productive system are weakened; the growth of the economy slows down. The whole environment of investment is tailored in such a fashion that commercial orientation in investment grows.

ROLE OF COMMERCIAL CAPITAL

A fundamental question relating to entrepreneurship in this context is regarding its qualititive aspects, though Sharma only covertly deals with it. The question (a much debated one too) is as to whether the trader should be considered as an entrepreneur. The crucial nature of this question arises from its policy implications too. In India, where industrial policy (especialiy in the small-scale sector) is bereft of any product policy, any activity industrial in nature or purely commercial, is liable to official patronage under the various measures meant for the promotion of 'industry'. The adverse implication of this does not simply confine to misutilisation of grants, concessions etc. Further, it has a retrogressive impact on the growth of the industrial system as a whole.

This retrogressive role of commercial capital has been much substantiated by various studies, such as Harriss (1981); Kay (1975) and Patnaik (1973).

This study also brings out the primacy of a commercial orientation in entrepreneurship. The entrepreneurs who launched their enterprises during 1961-63 came predominantly from mercantile and allied backgrounds. And it still repeats the findings of a number of studies such as B. G. Gokhale's *Surat in the Seventeenth Century* and the *Cambridge Economic History* itself. The main springs of entrepreneurship, as quite evident from these earlier studies, have been traditionally trading castes of Hindu and Jain *Banias* from Gujarat, and the Chettiars of Tamil Nadu.

EDUCATION VS. EXPERIENCE & TECHNOLOGY FACTORS

An interesting conclusion of the study is the very insignificant relationship between the level of education and entreprenurial performance; experience has been noted to be a mpre significant factor.

Lack of awareness and enlightenment, along with the objective business environment in the country, has led to a situation of technological stagnation along with a pathological dependence on foreign technology in various sectors. As a result, indgenous technological capability, measured in terms of the size of the technological and scientific infrastructure, has been coming down.

These conclusions of the previous studies have been further cemented by that of the present one. The book makes a quite important point that no organisation had ever spent more than one per cent of its sales on research and development.

POLICY IMPLICATIONS & LIMITATIONS OF THE STUDY

This study does not shy away from policy implications. It rightly points out that the developmental and financial institutions should re-orient their policies with more thrust on the qualitative aspects of entrepreneurship than on mere exercises on numbers.

The next question is as to how the various types of entrepreneurships can be identified. The book's thrust is on improving the bureaucratic exercises. The role of scientific planning is almost fully side-tracked.

What is much needed today is physical planning, at least to a certain possible extent. A rigourous product policy, supported by generation of a strong data-base on physical production, capacity installed and its utilisation and employment are vital. Given the technology, the specification of the employment practices and the market relations give an insight into the dominant orientation of entrepreneurship. These aspects can be captured even by widening the present-day data sources.

The major limitation of this study is its almost exclusive thrust on financial indicators of entrepreneurial performance. However, the element of history which is crucial for a fruitful analysis of such a problem is totally lacking. Even with all these limitations, for the rich primary data it has generated, it should be of some use to beginners in the area of economic management.

Earlier based at Surat, Dr. P. M. Mathew is now associated with the Institute of Small Enterprises Studies, Cochin.

Motivating People–Through Positive Re-Inforcement

Michael LeBoenf
THE GREATEST MANAGEMENT PRINCIPLE IN THE WORLD
G. P. Putnam's Sons, New York, (1985) pp. 143, Price $ 14.95.

Review by B. Nagalakshami

One of the major theoretical contributions of behavioural sciences to management is Skinner's concept of 'positive reinforcement'. Since the start of the human relations movement, motivating the work force has become an important function of management. And the principle of 'positive reinforcement' is discussed as one of the best means of motivating people. It was proclaimed as one theory which gave solutions rather than only help in identifying problems. Many organizations started setting up programmes which used the principle of positive reinforcement to successfully increase employees' morale and profits. But at the same time, the use of this principle met with controversies.

The deliberate use of the principle is often criticized as unethical and manipulative. And for middle managers who have to deal with people on day-to-day affairs, it is difficult to practise the principle because they do not have practical objective guidelines to operate accurately. Unless one understands it thoroughly, there is every chance of misusing it. So, most of the time, the application of positive reinforcement is limited to introducing some monetary incentive schemes for improving worker's productivity. It had never been an intensive philosophy or principle of managing people. That is what the author tries to make out in this book.

REWARD SYSTEMS—WHAT IS WRONG ?

The basic thesis of this book is that organizations fail to achieve what they can, due to their 'reward systems'. Organizations not only fail to reward right things, but there is a mismatch between "what they want and what they reward". The solution, according to the author lies in the Greatest Management Principle (GMP), i. e., "the things that get rewarded get done", which is the same as positive reinforcement. The author tries to analyze, explain and offer strategies to deal with the various problems that organizations face in managing and motivating people through the GMP. He is successful in his task. The situations discussed are realistic; the style is simple and the approach is practical. There is neither business jargon nor theoretical complexity. Though the concept is not exceptionally new, the presentation is quite unique. Added to that, the author blends expertise with humor, which makes it a 'treat' to read this book.

While Part I of the book explains the basics of GMP, Part II discusses the strategies that managers should adopt and Part III offers 'action plans' for implementing GMP in organizations to manage subordinates, one's own boss and to manage oneself efficiently. In part I, the author explains the plight of American organizations which are not able to achieve what they can. Many organizations are not doing things right; and some are not even doing the right things (page 22), the author adds. But why ? After much thought, review of research and enquiry, the author discovers the cause, i. e. their rewarding systems. He finds that wrong behaviour is rewarded and right behaviour neglected at all levels. So there is a need to change.

WHAT SHOULD BE REWARDED ?

The second part is of special interest to managers. Here the author presents ten management strategies in terms of behaviour that need to be rewarded and the ten opposite and undesirable types of behaviour that need to be neglected. Rewards should be for :

—'solid solutions' instead of 'quick fixes',
—'risk taking' instead of 'risk avoiding',
—'applied creativity' instead of 'mindless conformity,'
—'decisive action' instead of 'paralysis by analysis,'
—'smart work' instead of 'busy work',
—'simplification' instead of 'needless complication,'
—'quietly effective behaviour' instead of 'squeaking joints',
—'quality work' instead of 'fast work',
—'loyalty' instead of 'turn-over,'
—'working together' instead of 'working against,'

Each strategy is illustrated with realistic situations and supplemented with certain practical guidelines that help in implementing the strategy. For example, in discussing how to reward 'applied creativity,' he advises : "pay royalties for successful innovations" (page 49). While explaining how to reward 'quality', he suggests, "train everybody in the basic statistics of quality control" (page 77), and also advises : "treat your customers like lifetime partners" (page 78). And for rewarding 'loyalty', he gives the guideline : "promote from within" (page 82).

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MOTIVATING PEOPLE—THROUGH POSITIVE RE-INFORCEMENT—*Continued*

Some of the observations made by the author in explaining the strategies are worth remembering e.g. :

"The most important capital asset in any business is not money, building or equipment, but ideas". (page 48).

"People tend to look busiest when they do not know what they are trying to accomplish". (page 60).

"Managers who ignore quiet heroes and spend their time oiling squeaking joints may soon find every one squeaking". (page 70).

"Working faster and cheaper only allows you to produce the same old defects more efficiently". (page 74).

ACTION PLANS & TACTICS

The author presents action plans and tactics to implement the ten management strategies in Part III. Most books on management talk about various kinds of incentives and their value in motivating, but here the author goes further and prescribes 'specific rewards' for specific 'desired behaviours,' which are quite useful for managers. He provides some guidelines to decide what should be the 'desired behaviour' according to the requirements.

The author also gives step-by-step action plans for implementing the principle of GMP in organizations to manage subordinates, to manage relations with one's own boss, and finally to manage oneself efficiently that which is nothing but time management.

Even though the book (based on the American management scene) does not contribute anything extra-ordinarily new to the theory of management, it offers an interesting perspective. It also provides specific guidelines as to how to decide what is the desired behaviour to be rewarded, and what are the right rewards for what kind of behaviour and how to give those rewards. It may thus be considered as an excellent guidebook for practising managers.

Dr. B. Nagalakshmi is Research Associate in the Centre for Organization Development, Hyderabad.

A Seminar on KASHMIR SHAIVISM (September 1986)

[In the autumn of 1986, a Seminar on **Kashmir Shaivism** *was held at Srinagar. We had received a somewhat belated report from a young observer participant which we share with our readers. —Editors]*

Report by Shail Mayaram

As the scroll of the land called Kashmir unfolds before one's eyes, from the snow-capped peaks to the terraced green rice fields, from the misty sunrise over the waters to the bright profusion of flowers in the meadows, one cannot but fail to get the feeling that no place but this could have inspired such a supremely aesthetic consciousness as we find here. In the realm of culture, it became the backdrop for an intense speculation on the nature of *rasa* and *bhava*, and to the elaboration of a theory of *dhvani*, which brought music within the parameters of aesthetics. In philosophy and religion, it provided the context to the immensely appealing philosophy of **Kashmir Shaivism**, which integrated the transcendental and phenomenol world into a whole created by the union of *Shiva* and *Shakti*.

SEMINAR : PART OF A CONTINUING DIALOGUE

Kashmir Shaivism, though inactive now as a philosophical tradition, nevertheless, permeated the Kashmiri people's historic-cultural consciousness. It has even deeply affected Islamic mysticism or *Sufism*. It is hardly surprising then that, with such a philosophical heritage, it is the Kashmiri identity which over-rides the more parochial divisions created by religion.

And so it came to be that practitioners, adherents, and fellow-travellers of Shaiva *darshan*, both Hindu and Muslim, from diverse fields such as poetry, painting and *sadhana* got together in September 1986 at the University of Kashmir for a Seminar on **Kashmir Shaivism** along with pandits of *Nyaya* and *Mimansa*, and University experts on Kashmir Shaivism, Sanskrit philosophy and Indology.

The seminar was a part of the ongoing series of dialogues between *pandits* and university scholars held in this decade at Sarnath, Delhi, Pune, and most recently Bhubaneshwar. The dialogue, in brief, seeks a revitalization of the Indian intellectual tradition by posing new questions to pandits

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SEMINAR ON KASHMIR SHAIVISM—*Continued*

and spurring their thought in new, analytical and creative directions. It also seeks to make university academicians aware of the archival work that has been done in India for over two millennia or more in fields such as philosophy, aesthetics, linguistics, methematics and others, and to make explicit Indian conceptuel frameworks and thereby loosen the stranglehold of western trends of thought and methodology.

RISE AND DECLINE OF THEORY

Kashmir Shaivism, I was told by Dr. Kamlakar Mishra and Dr. Rastogi of Benaras and Lucknow Universities respectively, eminent authorities on the subject, reached its climax in the 10-11th centuries. In contrast to *Veda* inspired philosophies, it belongs not to the *Nigamic* but to the *Agamic* tradition of Indian philosophy. Kashmir Shaivism does not reject the phenomenol world as *maya*, or regard life as inferior and to be transcended. On the contrary, it upholds a positive outlook towards the finite world, as all layers of existence are pervaded by the absolute, *parma Shiva*. Though Kashmir Shaivism evolved into pure monism *(purna advaityavad)*, it did not conceive of reality as fixed but as dynamic; and so resolved the eternal idealist conflict between Being and Becoming. It, thereby, also synthesised *bhakti* with the intellectualism of pure monism.

Following the encyclopedic **Abhinava Gupta's** contribution in the 11th century, Kashmir thrived as a creative area until it was submerged by waves of invasions in the middle ages. Buddhists and Pandits escaped to Ladakh and Southern India with valuable manuscripts to keep the flame of Shaivism burning there; but in the land of its origin, indigenous theoritical activity came to a virtual standstill. Kashmir Shaivism continued as *tantra* and *sadhana;* and today many regard it as a severely declining school, since there are hardly a handful of pandits, practically no genuine theoretical debate, and even critical editions of texts such as *Tantraloka* or *Vimashini* are not available.

UNITY OF *JNANA, ANANDA & KRIYA*

What is the conceptual structure of Shaivism, its essential features by which it can be distinguished from other schools ? What is the nature of the Absolute ? And the crucial issue central to all schools—what is the ontological status of the objects ? Such questions were debated in detail during the five days of the seminar. It was shown how both *ananda* and *jnana*, perfect and static states in the Vedic system, are reconciled with activity *(kriya)* in Kashmir Shaivism; and how the quality of appearance and reality are overcome by Shiva's expression in the latter realm by the Shakti principle. *Jnana* and *ananda*, however, always overflow into *kriya*. Thus Nataraj's performance of the cosmic dance represents both freedom and creativity. And so the cycle is complete ; the experiential, the sensuous, the aesthetic realms are incorporated with the transcendental, into an integral whole.

Since in Kashmir Shaivism, freedom and consciousness are not opposed—to be conscious is to be free and also active—the question that dominated the discussion was, what is the role of moral experience in a system which is not *drishta* but *karta* oriented ? In a school in which action and freedom are central to consciousness, the moral realm is inevitably brought from the periphery to the core of Indian philosophy. It was coincidentally appropriate that at Gulmarg, in a rolling meadow surrounded by mountains, the relationship between the moral and aesthetic experience was explored.

The *lingua franca* of this seminar, as of previous dialogues, was Sanskrit, interspersed with few explications in Hindi and English for the minority who could not follow. Admitted **MM Pt. Badrinath Shukla,** a renowned *naiyayika*, the school is without doubt, a consistent one.

FUTURE OUTLOOK

But if a school is to be a living one, then it must also grow. For the future, **Swami Arindam** formulated an elaborate map of the direction in which Kashmir Shaivism could develop, which has implications for all schools of Indian thought. Besides spiritual, artistic and literary directions of development, the philosophical enterprise could be pursued by writing new original texts, new commentaries on old texts, making translations, and anthologies which could be in Sanskrit, Hindi or Kashmiri. Dialogues with pandits of *Nyaya* and *Vedanta* and western-trained philosophers can also be continued. But the great or classical tradition, it was emphasised, can also contribute or gain sustenance from the little or vernacular one. It is essential for authenticity to get the native mind to work on the subject.

Prof. Daya Krishna concluded the discussion by presenting a vision of a philosophical renaissance in India, provided thinkers of this country relate themselves to their tradition. His emphasis on the Indian tradition as secular and rational rather than theistic and spiritual is often considered controversial; and in fact, many also question the relevance and validity of the dialogues. He himself admits that the enterprise is only tenative as yet,

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POETS' & LITERARY SECTION

Poems of Controlled Emotion

K. Chidanand Gowda : ENGINEERING LYRICS
Hyma Books, Silva Lane Kanka-nady, Mangalore,
(First Edition 1981) Price Ordinary Edition 9.75;
Library Edition 12.75.

Review by Suresh Chandra Dwivedi

Engineering Lyrics is an attractive collection of poems written by Dr. K. Chidanand, a Professor & Head of the Deptt. of Computer Science and Engineering at S. J. College of Engineering, Mysore. The book is aptly dedicated to "All Engineers whose engineering designs are but poetic charms in a material form realised; And all Poets whose poetic works are but engineering feats in an ethereal realm theorized." This is a unique way of dedicating a book of poems to engineers and to poets. It is impressive and attracts the attention of the reader immediately.

AN ENGINEER OF EMOTIONS

The book contains an Introduction by Prof. G. R. Krishna and a Preface by the poet. Both perform their roles well inasmuch as they introduce the poems and the poet to the readers. Prof. G. R. Krishna's observations in the Preface are worthy of mention : (1) that for the first-time, a poetry volume with an exclusive theme of Engineering & Technology has been brought out; (2) that Prof. Chindanand sees the divine in an electron; (3) that he compares the Almighty to a fugitive; (4) that the power of atom is seen in the form of *Kumbhakarna* and (5) that the volume is an achievement by any measure. Thus the Introduction gives a birds' eye-view of the volume and the poetic process of the poet. Swami Vivekanand's quotation defines the tone of the volume : I can say with optimism and full faith that science and religion shake hands.... Poetry and Technology dance like true friends in the volume. The poet is an engineer of emotions. The word engineering has a double connotation in the volume. When used as adjective, it refers to lyrics based on engineering themes. When used as a verb, it refers to the construction of the lyrics.

Chidanand's poems have their own way of fooling the readers. The best poems always thrive on duplicity, on the art of telling the truth that look like lies. Tell the truth but tell it slant, said Emily Dickinson. Poetry is the way of saying one thing and meaning another, said Robert Frost. It is possible only for a competent poet like Prof. Chidanand to write good poems on Robot, Bhasmasur, Electron etc. A mere glance at the contents shows the richness of the experience, imagination and feeling that his poems demonstrate.

FIFTY THEMES

This is a volume of 50 poems. The titles themselves speak of the variety and the poet's fertile *Pratibha*. They are:—The Divine Electron, At the Velocity of Light, The Green Mill Products, Cement Mortar for the United Nations, The Bridge, The Crevice, The Long Jumper and the Cripple, Sky High, The Workshop Above, A Robot Revelation, The Alcohol Stations, Bhasmasur, The Energy, Construction and Destruction, Adam and Eve, Machine Parts and Wishes, Station . . . Motion, Moonfaced, The Creator, An Eminent Engineer, The Sun Aroud the Earth, Circles, Three Deities, Homeostasis, In and Out, Illusion, Amidst Machines, A Boiler, Raw Materials, Blue Prints, For Honey You Compliment Many, The Flowers and The Manure, The Fugitive, The Laser, A Payer and Defaulter, From Micro To Macro, A Sound and Light Programme, A Machine Tool, A Storage Battery, The Wheels, Burnt Out Parts, Kumbhakarna, The Return Wire, Dual Nature, Cars and Gears, Generate Each Other, The Monopole, No Admission For Engineers, The Path of Least Resistance, Ocean Vast, The Ascent–The Descent.

MODERN MAN AND HIS MACHINES

This is a machine dominated world, where all the images, symbols, metaphors and analogies are from the fields of engineering and technology. You cannot escape from the machine in modern times. Whether you will or not, machine encompasses your imagination, feelings and experiences. Even in love-affairs one takes the help of a telephone. Robert Frost wrote a very good poem on the Telephone. In a Dushyant Kumar' *Ghazal*, there are two images—one of a beloved passing like a train and another of the poet-lover-narrator

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SEMINAR ON KASHMIR SHAIVISM

and only a beginning has been made. But the project which was once dismissed as *not* social science has now become *infra dig* amongst university academicians, as they too search for "indigenization" and Indian intellectual identity.

Mrs. Shail Mayaram was based in Alwar (Rajasthan) and was the Convenor of the Alwar Regional Chapter of the Indian National Trust for Art and Cultural Heritage (INTACH) when she wrote this report. She has now moved to New Delhi. (We regret the delay in printing it. —Editor)

Continued—POEMS OF CONTROLLED EMOTION

trembling like a bridge. I am also reminded of Hart Crane's beautiful poem, "The Bridge". Thus, long before Chidanand, there have been poets who have written about the machine-man relationship.

In Sanskrit, there were mathematicians, physicists, botanists, astrologers, and other scientists who wrote in verse. They were versifiers. The verse form was easily available to them. But they are never accorded the status of poets. They never aspired for that august seat.

But Chidanand's example is different. He writes about man. He portrays life. He writes about Robot, because it horrifies man. God appears to him as an eminent engineer, designer and a great chemist.

AN ENGINEER IN HELL—A ROSY PICTUEE

In his memorable poem "*No Admission For Engineers*", he writes :

> As he did not lead his life well
> An engineer after death was sent to hell.
> Darkness and misery he saw everywhere
> "To hell with hell" cried the engineer;
> Enternal fires, steaming water, red hot iron.
> Present here and there for sinners' retribution.

But in the Hell, the Engineer does not remain quiet and builds turbines and generators out of 'the steaming water and the eternal fire'. God discovers the Engineer's machine-making tendency and finally orders ;

> Better than heaven, hell would appear
> If in hell settles an engineer
> So, for heaven's sake
> Chances you don't take
> Whatever might be the magnitude of their sin
> For engineers—to hell deny admission.

This is an idealistic picture of engineers—a rosy picture. To make the picture complete, I quote Prafulla Mohanty's views here. "Our architects do not serve the whole country, but only those with money. They simply copy western concepts. No consideration is given to climatic conditions, the use of local materials, and relating the building to an environment." There is a conspiracy between the architects, engineers, contractors, politicians and the bureaucrats that ruins our country. I never intend to belittle the significance of the engineers, nor do I doubt their creative faculty; but what I wish to state is that our experience in India is quite different. They can make the hell of a heaven. That they can make heaven of a hell is yet to be seen. Chidanand idealises the situations. He does not stress the here and the now, though he succeds in writing a successful poem as the one discussed above.

IMAGES OF LIFE AND NEW MYTHS

After all, it is not the ideology that is important, it is the principle of delight that makes a poem a poem. It would be crying for a moon to expect a Wordsworthian, Keatsian or Eliotic poem from Chidanand. He is an engineer by profession. No wonder all his images are drawn from the life that he has lived, seen, and experienced. *Engineering Lyrics* is a fine collection of poems, where the poet derives his strength and inspiration from his own lived experiences. No wonder he becomes the worshipper of electricity :

> But well-known are your powers, O Goddess electricity.
> I admire and worship—you are my deity.

It is the business of the poet to present new myths. As the old myths become stale like old coins, humanity needs new myths to live by. No society can live without myths. The poet succeeds in presenting new myths to us in a fresh and exciting idiom. The whole volume is marked by readability, delight and wisdom. For a common reader like me, for whom Engg. and Technology are Greek and Latin, this volume is full of inexhaustible fund of meaning. You cannot change the order of words in this volume, for that would be fatal to the enjoyment.

In Chidanad's poems, the meaning of a poem does not become clear by mere paraphrasing. What is needed is the translation of the meaning into our spiritual experience. As G. R. Krishna says, "The poet like an ancient seer-poet has understood the fundamental nature of life." : "The descent and the ascent together ever present in life."

Prof. Chidanand has the capacity to tell scientific theories and truths as facts of life clothed in poetic truth and poetic beauty. The poems of "*Engineering Lyrics*", I think, stand on their own legs as readable, delightful and good poems. They do not need the crutches of 'Engineering and Technology' or any philosophy. Engineering and Technology only provide their imagery to the poet. The poet's mind is not a debating hall like our Parliament House ; it is a picture gallery. Coincidently, this picture gallery shows the beautiful portraits of man amidst machines, engineering and technology. It is in this spirit that Prof. Chidanad has written these poems and it is in this spirit alone that we can enjoy his poems properly. *Shubhamastu.*

Suresh Chandra Dwivedi, PhD. University of Allahabad in also Secretary, Bhartiya Sahitya Sansthan, Kidawai Nagar, Allapur, Allahabad.

Beyond the British Isles & the U.S.A.

WORLD LITERATURE TODAY

A Literary Quarterly

University of Oklohoma, Winter 1987.

Comments by R. K. Kaul

The leading article in this number of *WLT* is on the issues raised by **Wole Soyinka** in his Nobel Prize speech in 1986,

THE EMPIRE OF A LANGUAGE

The article reminds us of the fact that the use of English is no longer confined to the British Isles and the United States alone. "Contemporary writing", states Dasenbrock, "from Africa, Asia, the West Indies, and the Pacific is at least as vital and important as contemporary American and English Literature.''

The decline of the British Empire has not caused any decline in the fortunes of the English language :

> The sun has definitely set on the British Empire, but today the sun never sets on the empire of literature in English,

EURO-CENTRIC *VS.* AFRICAN CULTURE

The achievement of Soyinka is viewed with suspicion by some of his fellow African writers. These writers regard Soyinka's vision of history as Euro-centric. They are also critical of the fact that he rejoices in the European style "progress" implicit in the arrival of precision machinery. Soyinka argues that there is nothing intrinsically un-African about precision machinery. "Africanness", in his opinion. is not a matter of stage props, of having lots of calabashes around. The way to establish African-ness is to deal with the European presence, to accept precision machinery, but to learn to use it in a different (*i. e.* ontologically different) way.

The argument between Euro-centred and Afro-centred cultures has a direct bearing on the contemporary Indian scene, so has the problem of having to choose between Yoruba, Ibo, Swahili and English or French. A book published in Yoruba (Soyinka's first language) would have a reading public, which will not include more than a small minority of the literates of one tribe of Nigerians.

A Latvian scholar, Racevskis points out how a culture founded on folklore is more durable than that founded on the humanities—the latter having been conditioned by 19th century Europe and America.

A LITTLE KNOWN CONTEMPORARY

Margaret Bradham draws out attention to a contemporary British novelist little known in India *viz.* **Barbara Pym**. Apparently both Philip Larkin and Lord David Cecil cited her in 1977 as one of "the most underrated novelists of the twentieth century.'' She should be of interest to the feminists because she writes not about marriage and marriageability, but about spinsterhood and unmarriageability.

...AND SOME INDIANS

Among the Indian writers reviewed are **H. S. Bhabra, Kamla Das, Ahmed Ali, Dwarkanath Kabadi** and **Baldev Mirza**. Of these, Bhabra'a novel is praised in unqualified terms by the reviewer Michael Thorpe. *Gestures,* he says, is "a remarkably accomplished first novel." The setting, the characters and the situations in this novel are all English.

About the *Collected Poems* (Vol. I) of **Kamla Das**, the reviewer Ramakrishnan has very discriminating and perceptive observations to make. Her glaring weaknesses are obvious. She suffers, for example, from "a pervasive garrulousness". She is to be valued for "the confessional urgency and candor of her utterance." Her recent poems on the ethnic violence in Sri Lanka can be illustrated by :

> The city was grey
> And every window was
> Shut. Fear was in the air
> As the corpses smouldered
> Fear and stench sweet as
> That of raw cashew nuts,
> Roasting.

S. Amanuddin, however, appears in contrast to be undiscriminating. He proclaims **Kabadi** for his sensitiveness to the socio-political concern of his time. Mr. Amanuddin's judgement is not dependable. He praises **Baldev Mirza** for such trite compositions as :

> I am longing
> thirst of deserts
> restlesness
> of the oceans
> Agony of MAN.

It is easier to begin such a poem than to end it.

The Prison House by **Ahmed Ali** is listed under "Pakistan" rather "India". Since his first novel *Twilight in Delhi* (1940) was published before the

(Continued on next page col. 1)

INTO THE DARK WOODS

S. C. Dubey : THE POETRY OF ROBERT FROST
Kitab Mahal, Allahabad, (1980) xiii+198 pp. Rs. 45

A Comment by Suresh Nath

> The woods are lovely dark and deep
> But I have promises to keep
> And miles to go before I sleep
> And miles to go before I sleep.
> "*Stopping By Woods On A Snowy Evening*".

These four lines, which Robert Frost called the product of "auto-intoxication", were always kept on his office table by Jawahar Lal Nehru, the great visionary and maker of modern India. Frost appears to have become a part of Indian sensibility with his innate love for nature, dignity of man and labour. His ardent passion for natural objects *e.g.* trees, branches, birds, flowers, plains, mountains, rivers, pastures, hills fruits and fruit-gardens brings him very close to the heart of India. Thus Dr. Dubey's choice of the subject is wise and judicious.

It is an exciting and refreshing experience to go through this book on Robert Frost, the New Englander, imbued with the blood-consciousness of the soil that made his being. Gifted with extraordinary instinctive and intuitive knowledge, he formed his opinion about life quite early. It needs a tremendous effort to wade through the complxities of his poetical works which include *A Boy's Will (1913), North of Boston (1914), Mountain Interval (1916), New Hampshire (1923), West Running Brook (1928), A Further Range (1937), A Witness Tree* (*1942*), *A Masque of Reason* (*1945*), *Steeple Bush* (*1947*), *A Masque of Mercy* (*1947*), and *In The Clearing* (*1962*), spread over fifty years. The task is challenging one; and it has been successfully done by Dr. Dubey in this outstanding work.

The division of the entire work into eight chapters speaks of the author's critical and objective understanding of the wide gamut of Frost's genius–both poetic and critical. The critical rigour of the book has been balanced by its lucidity, precision, perceptivity, clarity and readability. It is one the best books on Frost I have read so far. It offers us a criticism of the rarest kind on Frost—alert, imaginative, readable and invigorating. It is the book with a differrence, and the mind and heart of the critic matter much here.

Poetry is a traditional game, and one who sees this game and describes his experiences with sensitivity, intelligence and critical acumen here is himself a poet and critic, and a teacher of great distinction. S.C.D. is one of the prestigious poets and critics writing in English, Hindi and Bhojpuri languages simultaneously; and here in his first-rate book of criticism, he has developed his own theory of criticising a poem which is evolved partly from New Critics, Chicago Critics and partly from his profound study of Hindi & Sanskrit critics. Some of his critical tools applied to the corpus of Frost have been derived from his illustrious teachers of Varanasi—Prof. Rama Awadh Dwivedi, Prof. B. L. Sahney, Prof. Menon, Prof. V. Rai, and Prof. Hazari Prasad Dwivedi. The author is trying to imbibe the same spirit and the same creative and critical tradition in his own life.

POET OF NATURE

A sober, sincere and sympathetic study, the book probes the wide gamut of the poetic genius of Frost. Chapter I of the book makes a survey of the poet's work in relation to his mind and art. Chapter II deals convincingly with Frost's relationship with his contemporaries, his place in the main stream of American Poetry and his debt to W. C. Bryant, Emerson, Thoreau and Georgians. In the midst of anarchy, formlessness and bewildering disillusionment, and chaotic experiments in the art of poetry, Frost preferred to remain a traditional poet.

Chapter III discusses the lyrical beauty of Frost's poetry, his passionate and musical intensity. His lyrical inspiration, the author rightly maintains, is two-fold *viz.*—personal and meditative. Like a singing God, he unlocks his art apparently spontaneously but concealing a conscious art underneath. The line, "*I'll only stop to rake the leaves away*" expresses his mission of giving the world a fresh air with lyrical strain in the midst of ugliness around us. A poet of patience and conscience, his lyrics delve deep into the passional life of man, his joys and sorrows, the bustle and stir of town life. Frost is quiet, factual, rational and well-tempered, yet he is passional and emotional.

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—*(Continued from page 158)*

WORLD LITERATRUE TODAY

partition, he can be included among the novelists of the undivided sub-continent. The reviewer Alamgir Hashmi, of the Quad-e-Azam University, Islamabad, deserves to be complimented on his courage. At least the opening sentence of the review is admirable : "However contemporary-sounding its title, *The Prison House* is actually a selection of ten short stories, in the author's own English translation...."

Prof. R. K. Kaul, was until recently Professor of English in the Rajasthan University, Jaipur.

Continued—INTO THE DARK WOODS

In chapter IV, the author deals with Frost as a Poet of Nature exhaustively. The entire corpus of his work has an indellible print of his response to Nature. Firmly grounded in the soil of New England, he emerges with a beautiful admixture of the attitudes of Emily Dickinsin and Emerson. Frost exhibits striking similarities with William Cowper, the worthy predecessor of Wordsworth, in his love for simple rustic life of countryside.

A HUMANIST VISION OF LIFE

Chapter V is a complement of the previous chapter on Frost's attitude to Nature. In this chapter, the author takes great pains to bring out the fact that Nature, for Frost, was not an end but a means to illustrate human relationship and to portray man's feelings for other fellow-beings who strictly belong to the world we live in. He presents the people with their genuine doubts, fears, faiths, joys and sorrows. Frost's unshakable faith in God and immortality is central to his humanism.

Chapter VI, discusses Frost's attitude to love and sex. Love certainly dominates Frost's vision of life. He exposes the frustrations, loneliness, sex and lust, the dominant emotional currency of our times. With his main emhasis on love between man and woman, he shows high regards to conjugal love and loving friendship. Fully inspired, his lovers are not different in the face of external threats from family and society which often play the role of a villain.

POET'S LANGUAGE & STYLE

Frost's language and style are dealt at length in Chapter VII with emphasis on his theory of poetry and his use of the poetic devices like metaphor, ulteriority, epigram, analogy, simile, images, symbols, irony, wit and repetition. His impelling imagery, deceptive simplicity, alliteration, assonance, adaptation of tradtional metre help him to present his aesthetic pictures of his vision of life.

The Poetry Of Robert Frost is indeed a piece of valuable literary criticism. The author's hard work, critical acumen, highly developed literary sensitivity, and creative and critical temperaments have gone into the making of this stimulating study. One gets here the total image of one of the major poets of our times. S. C. D's book is of much greater value than other books on Frost written by Indian scholars. What poetry is and does imply for him is nothing less than what it is to be fully human. This is not precisely an additional book on Frost, but in a very special sense revelation of the poet-professor S.C.D.'s profound faith in poetry, human values and Robert Frost. The book enhances our understanding and enjoyment of poetry in general and Frost's poetry in particular, and will be found immensely useful by scholars, students, and general readers. Three cheers for the Poet-Professor.

Dr. Suresh Nath teaches in the University of Meerut.

A SHORT COMMENT ON NIRMALA **A novel by PREM CHAND**

translated into English by David Rubin

Orient Paperbacks New Delhi, 1988, Price Rs. 35.

Orient Paperbacks deserve praise for bringing out the first English translation of Prem Chand's moving novel NIRMALA. The central theme of the novel is the cruelty inflicted on young girls when their parents are unable to give the dowry demanded by the would-be in-laws. The choice before the girl is either maidenhood for life, or marriage to some one who is prepared to accept her without a dowry–someone much older, with grown-up children, looking for a second wife, as happened in the case of Nirmala.

Through written in the twenties of the present century, Nirmala is as relevant today as it was when it was written. And it will continue to be relevant till the curse of dowry is with us. Our mediaeval society's progress towards modernity in this field, as in fact in many other fields, has been intolerably slow. During the last sixty years, the dowry monster has shown not the slightest sign of getting vanquished. The country has not moved forward even an inch since Nirmala was written over six decades ago.

Dr. David Robin, the translator, has an old association with India, with Hindi and particularly with Prem Chand. He came to India many years ago, learnt Hindi and made an in-depth study of Prem Chand's works. His book "*Short Stories of Prem Chand*" published by George Allen and Unwin, London, was an important addition to Prem Chand's works in English. By translating NIRMALA, Dr. David Rubin has added another folder to Prem Chand's works in English.

The book is well brought out and reasonably priced. It is, therefore, bound to be a favourite with Prem Chand–lovers and those engaged in the study of South East Asian literature. ** **

Madan Gupta, a retired government official, a free-lance writer and translator of long standing has sent us this comments. We welcome him to the IBC fold. If and when we receive a review copy of the book, we would havea more detailed review. By a strange coincidence this novel is also being serialised on the Door Darshan TV. —*Editors*

Once More the Fair Grounds.... CALCUTTA & NEW DELHI

(*Continued from page 148*)

The Bengali is an enthusiastic gregarious person, and at the Calcutta Book Fair, the force of his literay culture made itself felt in the sense of participation he brought to the event. The **Calcutta Book Fair** is held in a much smaller place than the WBF. There are no trim lawns and parks. The Bengalis, no less zestful in their eating habits than the people of Delhi, have their eating places in the Fair; and among them they have their special symbol of youthful intellectual life, the Coffee House, with young scholars sitting at tables over cups of coffee heatedly discussing their buy. It is part of their culture that they love intellectual gifts and are moved to deep reverence of people who can offer these. The quarrel may be that they sometimes overdo it.

At the Fair, this being Calcutta, there is rain sometimes and water stands; and wooden planks have to be laid over pools for visitors to get across. On days of fair weather, the visiting crowds raise a great deal of dust, and the lights look like globes in a mist; attendants in stalls are visibly bespattered, and you tend to notice that their eye-lashes show with the dust. Outside, the crowds mill and jostle. People are looking for books they must have and rush from stall to stall. At the entrance to three stalls, there are youngmen up on stools hawking the latest bestseller. And there is a fourth, a man with a deep voice, who is reading out from the latest collection of poems by a new rising poet.

Bengali booksellers also share the culture; and beside them, the half-sleepy Hindi bookseller of the Delhi Fair looks a misplaced person. This year, the Bengali paper *Aaj Kal* had its stall very near at the entrance. On the last day of the Fair when I saw it, in front of the stall, its friends and well-wishers had gathered in their usual enthusiastic fashion. They got a man, presumably the editor, out; put a garland of chrysanthemums round his neck and began singing the Bengali version of *We Shall Overcome*. After some time the whole group set off with the garlanded man in the middle, on a round of the Fair still singing with great spirit. It was like a scene from a film. The little procession kept moving and people bent on their own individual errands dodged and rushed around for what they wanted. A little away from where I stood with a publisher friend at the coffee and ice-cream stand, a young man with his girl friend, class-fellows perhaps, stood sipping coffee and showing their books to each other in much excitement....

THE CONTRASTS

One could go on, but the instances all add up to the same thing .... of your being in the middle of an aware literary culture. In Delhi, one became oppressively conscious of a business culture. Not that the Calcutta Fair was a charity show and was not there to do business; but there was more to it than just that. It was alive and vibrant; it spoke for the books and also for money to look after itself. There was a lot of individual buying too. The Delhi Fair appeared to depend mostly on institutions; it has its eyes out for them. This is perhaps more the attitude of the people who run the business than that of the Delhi people, but all the same, it was something you were left in doubt about. As for the literary culture, it is best not to talk about it. As I have already said, it is significant that the Delhi Fair would not have been held with-out the government pitching in to help. The problems being the same, one is sure publishers and booksellers in Calcutta must have sought similar assurance from government and institutions; but it does seem that there is a culture there that suggests that even in the absence of promises, Calcutta would hold its Fair. As a result of the steep rise in the prices of books, publishers everywhere are turning to institutions to support the industry. Even so, the first requisite is a momentum of its own. Calcutta obviously has it and one feels sure that in the absence of official patronage too, the book culture will not die, not from any strength of will or determination but simply because it is such an integral part of the people's lives. I think there is a lesson for the whole industry here, and that is that if the culture of writing books, making them, selling them and buying them and making a living by them is to survive, it has to become self-generating and self-sufficient. It is only then the irrelevance that has come into it by living on government support can be overcome.

Eiram Zerc is the pseudonym of a person associated with a publishing outfit in Eastern India.

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PENGUIN BOOKS (INDIA) LTD. NEW DELHI.

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O. V. Vijayan : **The Saga of Dharmpuri.**

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Mathew Zachariah : **Revolution Through Reform A Compurision of Sarvodaya and Conscientization.**

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Sukhamoy Chakravarty, M. A. Oommen, et al
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on behalf of Vivek Trust (2/26 Sarvapriya Vihar, New Delhi-110016) at Green Art Printers,
Jalupura, Jaipur, and Indo-Burma Printers, Raja Park, Jaipur.

Vol. XIII *No.* 7 July 1988
Single Copy—Rs. 4.50

ISSN 0970–468X

20/9/88
गु० कां० विश्वविद्यालय
हरिद्वार

indian book chronicle

A MONTHLY JOURNAL ABOUT BOOKS–REVIEWS, NEWS & VIEWS

Vivek Trust Publication assisted by Sanghar Vidya Sabha Trust

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Editorial Address : **B. Hooja, 11, Uniara Gardens, Jaipur (302 004)**
Subscriptions & Circulation etc. : **Subodh Bhushan Gupta, C/o Aalekh Publishers,**
Duggar Bldg., M. I. Road, Jaipur (302 001)

INDIAN BOOK CHRONICLE

C/o Aalekh Publishers, Duggar Building,
M. I. Road, Jaipur-302 001

Subscription Rates : 55/- p. a.
Scholars, Teachers, Service Personnel & Senior Citizens : Rs. 45/- p. a.
Rs. 7/- extra on out-station cheques

Foreign Subscriptions : Sea Mail— $ 16 or £ 9 p. a.
Air Mail— $ 32 or £ 18 p. a.

RATES FOR ADVERTISEMENTS

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BACK COVER :	Rs. 1250/-
INSIDE COVER :	Rs. 1200/-
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पुस्तकालय
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Assisted by SANGHAR VIDYA SABHA TRUST

Indian Book Chronicle

Vol. XIII **No. 7** **JULY 1988**

Beyond Controversies

Before the printers' ink was dry on the May 1988 issue of IBC, wherein we had referred to some recent books raising a lot of controversy, we came across an announcement that one of the books so mentioned, *Tamas*, was being released in its English translation by the *Penguins* (*India*) *Ltd*. It is a good news which we welcome because now the controversial story of the dark and tragic days of the partition can be read by a wider public and evaluated by a some-what different and sophisticated, even foreign, readers without "motives" being attributed to its author Bhisham Sahni. He had himself lived through the traumatic events and the slow build-up of the inevitable grand tragedy nearly forty years ago, and carried the cross of the memory of those experiences on his shoulders for another 20 years before he could sit down and write about them. Some critics have accused him of taking sides, of blaming local leaders of the Arya Samaj or the RSS and the Muslim League for their petty jealousies and misunderstandings, even machinations, and for bringing out in better colours the role of the Communist Party and its cadres in contrast with other social or political forces. These controversies will remain, but they should not deter a discerning reader from reading the book as a poignant human drama of prides and prejudices, foibles and fears, which caused suffering to men, women and children of all ages and creeds, and how the humanity of a select few shines out even in the darkest moments of doubt and in the face of death.

(*Continued overleaf col. 1*)

A SCHOLAR & PATRIOT

The Oxford University Press have come out with "An Intellecual and Religious Biography" of that grand old man of many parts.* The title of the book is *Abul Kalam Azad.* Written by a missionary, Ian Henderson Douglas, for some time Director, Henry Martin Institute of Islamic Studies, the book in its orginal shape was his M.Phil thesis offered at the Oxford University in 1969. Before he could revise it for publication, he died in 1975. But two well-wishing friends who were familiar with his work offered to edit and revise it. One was Gail Minault, Associate Professor, Department of History, University of Texas, Austin, author of *The Khilafat Movement : Religious Symbolism and Political Mobilization in India* (OUP 1982) who had met Douglas during the 1960's when both were doing their research. The second editor was Christian W. Troll, Professor, Vidyajyoti Institute of Religious Studies, Delhi, and author of *Sayyed Ahmed Khan : A Re-interpretation of Muslim Theology* (*1978*) and the editor of the three-volume monumental work : *Islam in India : Studies and Commentaries.*

They agreed to jointly edit the Douglas thesis, because they recognised that "Azad's intellectual contribution to modern Indian history was both religious and political". This fact is often ignored by most Indians, except perhaps the scholars and political scientists, or some students of Islam, often foreigners, concerned with the period of nationalist awakenin India.

The editors have taken some liberty with the original thesis. They have completely rewritten the Introduction (covering about 25 pages) to take into account the recent studies on Indian Muslims and to place Azad in proper "intellectual and political context". They have added their own Conclusion, about 20 pages or more, under what they call a Postlude, which carries the discussion further about Azad as a once acknowledged scholar and a political leader playing an increasingly important, if not central, part in the crucial years from 1939-46, until he "virtually disappears from the documentary record (of negotiations etc) in July 1946." He relinquished the office of Congress President in the hope that his personal sacrifice might open a fresh channel of dialogue with the Muslim League; but his hopes were belied.

We hope this useful and significant work would be soon reviewed for the IBC and in other magazines and newspapers so that the curiosity and interest of enlightened Indian scholars and social scientists is aroused once again about the colourful personality of Azad.

Meanwhile, perhaps a few hurried words on the outline or contents of the book might be in order. The book is in four main parts, besides

(*Continued overleaf col. 2*)

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*ABUL KALAM AZAD—An Intellectual and Religious Biography by **Ian Henderson Douglas** Edited by **Gail Minault** and **Christian W. Troll** : *Oxford University Press*, (*1988*) *pp. 358 Price Rs. 190.*

As we look back to those days of the disruption and partial eclipse of all the cherished values of all religions, we cannot help noting that may be partitioning of the subcontinent was inevitable, but it did not need to spell all that tragedy, and murder or cold-blooded revenge which went uncontrolled in the cities and country-side of the divided land of Punjab. Perhaps partition too could have been avoided, if we had not allowed walls of mistrust and fear to build up slowly between once amicable and homely neighbours.

There has been another interesting sequel to another work of controversy. We had written about the now famous 30 pages of Maulana Abul Kalam Azad's auotobiography : *India Wins Freedom*, the publication rights of which are being contested in the various courts of law. Well, away from this still unresolved contoversy, there has been a rewarding development We offer some comments on that.

—Editors

POETS' CORNER

Margaret Chatterji

—An Interview with Atma Ram

Dr. Margaret Chatterjee (b. in London, on 13 September 1925) was educated at Oxford. An Indian citizen, she has been living in India since 1946, and has been a university teacher of Philosophy in the Delhi Versity, since 1956. Currently she is Director, Indian Institute of Advanced Study, Shimla (H.P.)

Her writings include several excellent professional works in philosophy and religion, poetry, short stories, book-reviews, scripts for radio and television. She has travelled a lot in various countries of the world, attending professional conferences, delivering lectures. Her creative writings include five books of poems—*The Spring and the Spectacle* (1967). *Towards the Sun* (1970), *The Sandalwood Tree* (1972, Writers Workshop), *The Sound of Wings* (1978).—*The Rimless World* (in press), and a book of short stories entitled *At the Homeopath's.*

(Continued on next page col. 1)

A SCHOLAR & PATRIOT—(Continued)

the Introduction. The title of each part is full of meaning and no doubt appropriate for an "intellectual" biography.

The first 22 years of Azad's life (born Mecca a century ago) are described in part one : **Preparatory Years (1888-1910),** when he was shaping into a scholar full of promise, but met with "a personal religious crisis in 1909-1910".

In 1912, however, he began his public career. He had by then overcome the personal crisis and could give thought to his future work. The period (1910 to 1922) was the era of his literary and editorial ventures and as a rising theologian commanding wide-spread respect. This period is the subject matter of the second chapter entitled **Al-Hilal and Khilafat : Religious and Political Activism**. His journals *al-Hilal* (1912-14) and *al-Balagh* (1915-1916) appeared at the beginning of this period and his first autobiographical work, *Tazkira*, was written during the years of his internment. By 1922, he was deep in the vortex of the Khilafat-Congress movements, and in September 1923, was called upon to preside over the special Congress. Though his well-known but sadly neglected commentary on the Quran, *Tarjuman al Qura'n,* was yet to to appear to offer new challenges to the orthodox *Mullahs* and the '*Ulema*, he no longer considered himself to be cut for the role of a leader of Islamic theology.

The long period from 1923 to 1958 is covered in the third chapter. In fact, it had many distinct phases, but the editors have put it all under one title **Tarjuman and Freedom's Dawn : Religious Scholarship and Nationalist Politics.**

In the first phase, upto 1932, he remained committed to the Indian National Congress with his deep faith in Hindu-Muslim unity, especially in the face of the growing tide of communal riots. These happenings perhaps prompted him to his search for deeper and more meaningful understanding of Islam at its roots in the *Quran*; and he came out with his interpretations of the same. His two volumes of the *Tarjuman* were written and published by 1937. (Though really speaking, his involvement in the project had commenced much earlier, in 1916, when he first realised that there was no suitable book or translation in Urdu for the benefit of the average citizen.)

The second phase of his public life covered the epoch-making decade : 1937–47. These were the years when he was not only one of the "leading" Muslims in the Congress, but also rose to become its President for the entire period of the war, and even after wards (1939–46). By then Jinnah had once again become "a force in the Indian politics", who could take "full advantage of Muslim grievances against the Congress Provincial Governments" following the Congress victory in the 1937 elections. The road was being laid for the Muslim League's Lahore Resolution in 1940, and the call for Pakistan. "Azad became a target of attack as a symbol of those Muslims who wanted a united India."

One cannot but admire Azad, who never lost his cool and was not provoked into acrimony or paying back his detractors in their own coin, accused as he was of being 'a dishonest traitor to Islam' or 'a mercenary agent of the Hindus'. His services to the cause of Islam and the care of Indian Muslims or the intellectual and religious leadership he had given to the Muslims elsewhere, especially in the Middle East, were all forgotten. But he did not waiver, nor falter from his faith, born as it was from his own interpretation and deep understanding of Islam and its moral or humanistic values. He was clear in his mind that Pakistan was not the "solution" to the ills of Muslims in India, because.... "it creates more problems than it solves..... Two States confronting one another offer no solution to the problem of one another's minorities, but only lead to retribution and reprisals by introducing a system of mutual

(Continued)

POETS' CORNER

She has also co-translated with Kshitis Roy from Bengali, the abridged version of *Pather Panchali* by Bibhutibhushan Bandopadhyaya.

Dr. Chatterjee regards '*From the Abyss*' and '*To Pablo Neruda* as her important poems. She generally composes poetry in the morning. Her hobbies include gardening, western music, travelling and writing letters to friends.

We give below a verbatim account of the interview :

AR Dr. Chatterjee, Was there any incident or episode that had immense effect on your sensibility ?

MC The experience of the second great war, specially its effects on my Jewish friends, many of whom lost their relations in concentration camps.

AR When and how did you start your writing career ?

MC I started writing poetry around the age of 7–8 years.

AR At what time do you compose poems ?

MC No particular time, I always have writing paper at hand, even in my handbag, waiting for a meeting to begin etc. or sitting at the doctor's.

AR What type of audience do you write for ?

MC An educated cosmopolitan audience. But I shun abstractions.

AR How often do you revise your poems ?

MC Not often.

AR How would you describe the poetic process of creation in your case ?

MC A distillation of experience through imagery and succinct expression.

AR Is poetry a spontaneous creation for you ?

MC Yes.

AR Do words come naturally to you or do you have to struggle ?

MC Words come very easily to me.

AR When you start writing a poem, do you know how it is going to end ?

MC Sometimes. Not always. There

(*Continued below next column*)

is an inner logic about it.

AR How can your poetry be enjoyed most ?

MC It should be read aloud. I do a lot of poetry broadcasts/readings (I used to be a singer, to attach a lot of importance to the timber of the voice.)

AR What are the influences in your art as a poet ?

MC I am influenced by the Vaishnava Padabali, Tagore, Jibananda Dass.

AR What, according to you, is the most distinctive feature of modern Indo-English poetry ?

MC I am not too impressed by Indo-English prose / poetry. Among poets. I like Ramanujam the best–the Tamil influence is pleasingly authentic and strong; he never strives for effects; and the English is excellent.

AR What is deficient in contemporary Indian English Poetry?

MC A somewhat flabby intellectual context. The parity of women poets. Many poets also write incorrect English and this seems to me inexcusable.

AR Your comments on your poetry ?

MC There is a fit between my poetry, short stories and my academic writing (especially the treatment of philosophy and poetry given in my *The Language of Philosophy*). This, however, has not been taken up by critics. Likewise, the Bengali influence, in terms of theme and imagery, has not been spotted by anyone so far.

AR What is your experience with your publishers ?

MC It is exceedingly difficult to get poetry published. My fifth collection is lying for several years with a publishers. I still don't know, if he will publish it eventually.

AR How have your poems been received in (a) India (b)abroad ?

MC I have had good reviews; and some poems have been translated into Bengali, French, Greek and Welsh.

AR What is your attitude to critics?

MC I would like to provide critics with background material relevant to my work e.g. the line "Of Birds and the Wind I Sing" is unintelligible unless one can recall the first line of Virgil's *Aenead* : 'Of arms and the man I sing". A critic would need to spot Latin, French, Bengali, Sanskrit overtones, but perhaps this is assuming too much.

AR What is your philosophy of life?

MC Probably I have not really thought about it.

Dr. Atma Ram is Principal, Govt. Post–Graduate College, Dharamsala–176215.

A SCHOLAR & PATRIOT—(Continued)

hostages...." How prophetic were these observations (in a statement about the Pakistan issue in 1946) ! Perhaps the mass reprisals and migrations in the post-partition phase reduced the problem of "hostage minorities" to some extent, but have these vanished ?

In the third and last phase of his life, now a more sobered, wise and disillusioned man, yet full of hope and faith, he played his allotted role of an elder statesman in the (then collective) leadership and in the reconstruction of Indian polity with grace and dignity and a lot of credit. His stewardship of the Ministry of Education and Culture laid the foundation of a realistic but forward-looking policy of education in free India, to provide equal and unprecedented opportunities for all sections, all regions and all minorities in building up a new and youthful nation at peace and harmony with itself.

The author and the two editors have assessed his life's work in chapter IV—**Azad : The Man and His Meaning.** As mentioned earlier, there is also a separate Editors' Conclusion. We had better leave this to some other more qualified scholars, more familiar with the teachings of Islam and their application to the given situation of India, as was done by Azad in his time.

B. Hooja

IN PRAISE OF LEISURE & OTHER POEMS

R. Rabindranath Menon : POEMS 1985

M/s. Garuda Printers & Publishers, Cochin,

A Review by P. T. Thomas

POEMS 1985 is another offering, tenth in the series, by Dr. Ramakrishna Rabindranath Menon. It is in many ways a flowering of his versatile genius. Forty two poetic gems adorn this collection, and it is a heady feast indeed. These pieces cover a variety of subjects on a vast canvas, the tone ranging from light to serious, the colour and shade from sombre to bright, reflecting the gamut of thoughts and emotions the poet passes through and seeks to share. The first poem is a classic statement, an exposition of a felt belief about the nature of poetry by the poet. For a true poet, there is no recourse but to find poetic expression :

> For those destined to poetry
> there is no escape, their intense feelings
> need occasionally to take wings.
> They thirst for a swim in the sea,
> rippling rivers notwithstanding.

'All About Poetry'....p. 9.

This is as pithy, compressed and comprehensive a statement as there can be about the compulsions behind the writing of a poem. "A poet dies in his poem to relive ......" these lines forcefully, imaginatively express the deep involvement of a poet and the life-giving power of his poetry. The best evaluation comes in the sterling lines that follow :—

> Someone somewhen must assess
> what accountants can't compute,
> lawyers certainly see but go mute
> in arguments, technicians don't contrive
> or scientists logically refuse to believe
> as unproven. Oh, that would then enfold
> human life as lived, and the whole world
> watched patiently through key-holes of time.

Ibid

Sage Yagnavalkya defined God, it is said, as '*NETI*', or 'not this'. At the hands of Dr. Menon, poetry gets affirmed by its *NETI* definition.

IN RETIREMENT

Even if one did not know that Dr. Menon is a retired IAS officer, the poems that ring true singing praises of the post-retirement situation unmistakably point to it. Apart from being personal testaments, they are paths for others to choose universally, if they please. Leisure is doing what we like; labour, doing what be must, as Bernard Shaw said. In poems like *The New Situation*, *The Beginning of Bliss*, *In Praise of Idleness*, *At The Edge of Being, and Retirement*, that cardinal truth is examined in its varied facets. Culled out or spun from experience, they reveal a wonderful capacity for self-examination, or for standing apart and seeing oneself.

> Fast, faster, fastest,
> the boat won many a test;
> cruising slow with aim none
> travel is still fun.

The New Situation....p. 14

> No promises to keep
> I sing like birds,
> Roaming the woods,
> rolling out words

'In Praise of Leisure'....p. 39

Lines resounding the roaming of a free mind, the freeing of a roaming soul, are strewn over these poems.

> The web of experience and expertise
> I have grown out of, and the growth I price
> very high........

'Retirement'....p. 69

So declares Menon in the true spirit of a Yogi who has seen it all and realises how small it is.

> Methodologies on managing time
> are many. Prescriptions in their prime
> meet sicknesses that change. Oh, man
> manages hardly; man ages. If only he can
> see the light within........

Ibid

and there is more in that declaration as, for instance, in this :

> Away the hypocrisy of words and deeds,
> the conflict of interests, or a heart that bleeds,
> the make-believe and appearance that gain
> momentum in the rat-race of the vain.

Ibid

> Lastly,
> ....."Knowledge is a lovely wood
> lively deep, evergreen, you necessarily should
> cross to reach, I realise, my hut beyond."

The ultimate state of pleasure is beyond knowledge. One has to cross the ocean of knowledge to reach the land of *Ananda*, says the *Taitiriya Upanishad*. The same idea is covered, even more effectively, by a wood image. Yet it is no life of renunciation. The zest for life, remains undiminished, only the wavelength differs :—

> Hope is life, grace its length,
> faith alone its strength.

'In Praise of Leisure'....p. 40

The epitome of a blessed, contented life is thus spelt out.

(*Continued*)

(*Continued*)—IN PRAISE OF LEISURE & OTHER POEMS

CITY POEMS

Another bunch of poems fitting into a group appellation is what I may call the *CITY POEMS*. Bombay, Madras, Calcutta and Delhi come under the poet's microscope. **Calcutta** comes in for special treatment with two poems, *'Oh, Calcutta'* and *'Calcutta Metro'*.

> Unlike other cities Calcutta can choose
> the time to live or die........

Menon touches on the cultural wealth and potential, and the sad contrast in poverty and squalor, the essential truth about Calcutta. His similies themselves have an architecture of their own, with a telling effect. "Like a monument in mourning for a death that might come next morning." No simple, single-quality comparisons; they come as images that contain a complex of time and substance, involved with the subject in a deeper relationship. The structures that look like ruins, or may indeed be such and yet stand without remorse, holding heads high, look like monuments. But while monuments are built for past glory, to herald its greatness, here they mourn a death that is yet to be, thus presenting a confusion of its past achievements with present deterioration and possible death in the near future; monuments that are meant to establish prestige decry the present state, and are sad about it. The metaphor does not deal in a one-way comparison, but builds up the same antithesis, contradiction as it were, as a word-picture. Many derivative meanings come out. Despite past glory, Calcutta can still end in disaster, but its coming is discernible, even declared from prestigious sources, and that vision could end it. One can go on expanding these lines; the concentration is achieved by various means, an economy of words, juxtaposition of ideas and images, complex metaphors, and so on.

> ....Calcutta has always been
> two worlds which clashed with nothing in between
> to cushion the impact till adventurers came in.
>
> *'Oh Calcutta'....p. 65*

Here we have years of history in a nutshell. Poetic vision summarises, concentrates, encapsulates.

Bombay is pictured as a swimming pool :

> Beauty and squalor, both thrive
> here, a swimming pool that strives
> to keep the facade clean, not change
> its waters; more and more come to exchange
> dirt and happiness and wealth in weird dives.

The qualities of Bombay cannot have a fuller description in fewer lines, encompassing all its essential features.

On **Madras**, there is straight shooting from the shoulder :

> April in Madras you don't
> easily forget or forgive.

Beginning with that, the poet gives us a snapshot of the city's strengths, passions, contradictions and weaknesses. In what appears as light-hearted comments, the essential truths are driven home :

> At the core of its art and heart
> is Grand Slam for cinematic act.

(A State that had an actor as Chief Minister must admit its fascination manifest in the capital.) And the most brilliant lines follow :

> Multi-storeys nestle in the lap
> of little slums....
> the rich obviously share for sure
> the air with proximity non-compare.
> no patch where areas don't match
> practice with what they preach;
> slums stand even on the beach,
> and shit lies within ubiquitous reach.

Physical features and social truths are filtered out through sieves of satire.

In *'Things Are Not What They Seem'*, the poet goes beyond **Delhi's** outer glitter and inner hypocrisy, and presents what it always has been, throughout its chequered history : "A world of power balanced on the beam of pelf and pressure". There is terrific competition everywhere, the poet says :

> Priapic hotels piercing the skies
> neon signs wink, garden grass vies
> with the flowers by its side, the breeze
> is brazen blowing hot and cold;
> tethered passions everywhere, an unease
> half-willingly orders the release
> of forces beyond what you sense or are told

Thus the conclusion that things are not what they seem, is reached. A multiplicity of meanings is obtained by means of the images used; this seems to be Menon's special forte. Despite the poet's conversational style and prosodic discipline, levels of meanings emerge for the patient, discerning reader, and one gets convinced of Eliot's dictum that a good poem is written because it can better express things. And it is this capacity that elevates poetry to the highest form of human expression.

SHORT & SWEET

There are short sweet poems, like the *'Fresheners'*, or long ones, like *'The New Fulcrum'*. The former, is a tribute to the memories man holds dear, and the latter, panoramic in scope, is a wide-angle shot, a mix of myth, philosophy, belief and even condemnation. Menon is unsentimental in his emotions, undespairing in the worst of situations. He is always endowed with the resurrecting power of hope, and sees or imagines the silver lining in the clouds, to which he clings with that faith which moves mountains. Yet he is a realist who sees the world as it is.

(Continued overleaf)

IN PRAISE OF LEISURE & OTHER POEMS—(*Continued*)

> Foolish to fight perhaps, but not to
> is cowardice. Discretion yours to do
> and die within or without. A clear choice
> no longer awaits the martyr's voice.
>
> *The New Fulcrum....p. 74.*

Pages and pages can be written on each stanza, expanding the ideas and meanings suggested in the tightly held lines. Each poem has its individual stamp, its perspective. The topics Menon selects for his poetic treatment are diverse. They encompass the whole world, life as it is lived, its situations, its joys, its sorrows. A distinctive perspective illumines them, which is taken over by the opulence of imagery to invest it with a multi-level pattern of meaning. He speaks lightly at times, seriously sometimes; but always sincerely, sense conveyed in a modicum of words. Menon perceives the utility of rhyme and rhythm and assonance, but subordinates metrical patterns to the needs of meaning. Menon's poems are not mere outcrops of emotions. They have a wealth of thought behind them, his keen observation and exposure to a wide variety of experiences combined with a fine sensitivity sharpening them. There is a joyous, almost exultant, overwhelming, singing celebration of life, a perception that pierces the superficial and pierces the innermost. There is not a single extra word or phrase, the compression goes to such degrees that at times, we would wish Menon were a little more explicit. This is at once the strength and a weakness of concentrated expressions. Menon's poems are never for casual reading.

THOUGHTS ABOUT TRIVIA

Even a lowly cockroach in his bathroom can excite in Dr. Menon such lofty thoughts. At one level it is the saga of a creature; "nice ladies scream at him / even in a dream." At another, it represents a poor man's life in the hovel, and his occasional foray into the arena of the rich :

> Life in the hovel, he knows,
> is hard, its ebbs and flows
> are events of the dark, unsaid
> unheard of by the well-bred
> who resent even the rare bid,
> however fleeting and rapid,
> to breathe the fresh air;
> they also fail, those who dare.

Or a mosquito, for that matter. The poet cavils at its mad love of food that moulds its music. Every line in this poem is about a mosquito and its exploits, but a little reverie with the word-frame and the imagery helps us see far beyond, and finally when the poet poses the rhetorical question

> Would you rather have the mosquito turn
> silent, beguiling, suave, like successful men
> waltzing their way through world
> through pools of blood ?

the irony is direct, and the answer is no.

'*The Story of the Four Castes*' not only asks us to see how pernicious it is, but reveals the different facets of the new model *Chaturvarnyam* in our midst. Education, Marxism, black money, all these coalesce under his poetic insight. The analysis is a study in satire, but the facts come out with the force of a lightning :

> Wine is the same, the labels change,
> and bottles too, We merely expunge
> forms, but never the exchange.
>
> '*Story Of The Four Castes'....p. 23.*

'*Ode to a Cynic*' is another satire, but it brings out the essential truth in life :—

> Between fight and regret reigns a green interface of peace, / with sides roughened, which the cynic slowly discovers, / where honey still comes by the devout labour of the bees, / vice and virtue remain the choice of their lovers.
>
> *Ode to a Cynic....p. 26.*

ON MARRIAGE

There are two poems on marriage, or the state of matrimony. One cannot say how far they can be reckoned as auto-biographical, but the authenticity of some lines makes one think that there is a substantial element of personal experience in them. The experience could be vicarious too. Perhaps a more universalised experience is discussed in '*We Grow Old*', which concludes,

> "On each other's strengths did we lean
> once, and from weaknesses now learn
> of the pool of life we need to share.
> You can't hope to pick and choose,
> together we win, singly we lose."
>
> '*We Grow Old'................p. 16.*

One gets a gut feeling that the poet is talking about himself in '*The Graph*'. The sublime lines :

> The heart that wins, the hands that guide,
> the love that fills and feels the tide,
> fights that fizzle in sizzling truce to sense
> and burn the flame with new incense,
> the test of faith, the taste of trust,
> the balm for pains of each other's breast,

What gains with the giving, foregives to form
virtue from love with prowess to reform,
kindred thoughts and kind concerns that light
a hundred common things to rare delight;
each day builds, bedecks the crown
as it yearns for more with a sanguine frown.

This certainly speaks of an intense felicity that needs to be experienced, in order to be known, and more so, to describe with such resonance. '*A Child Of Three*' is most probably a true homage to the poet's granddaughter to whom the book itself is dedicated.

(*Continued*)

IN PRAISE OF LEISURE & OTHER POEMS—*(Continued)*

Its rhythms and assonances, its imagery and rhyme seem to raise it to the level of Byron's famous poem, "She walks in beauty like the night...........", and make it the product of a brilliant and sensitive perception.

ANOTHER RELATIONSHIP

'*New Geometry*' is the title of a poem which explores through the imagery of geometrical patterns of squares, circles and straight lines, the relationship between the political masters and the administrative instruments, like the I.C.S. and the I.A.S. In '*A Kerala Song*', its myths past and present, its life-style, history and culture, its conflicts and contradictions are presented in a style that oscillates between humour and reality. We can see the play of images, in just one stanza,

> The greenery is for ever, its undulating shape
> some feast to the eyes, the shops always wait
> to treat you with gold-ripe plantains in the
> hope never mind, you're from Kuwait.

The beautiful land now in the grip of money-mad commercialism is painted vividly with a few strokes. Similarly, '*A Tiger In The Drawing-room*' evokes a contrast of the tiger's true courage with a hunter's braggadacio and vanity. There is no judgment here. the conclusions are yours to make. The poems I haven't referred to or quoted from, are as brilliant and enjoyable as the ones of which mention has been made only in passing.

Dr. Menon's poems bring before us with photographic precision events, emotional states, relationships, places, persons. His mild touches of satire or irony come as lightning flashes by which we can see the subject a bit more clearly. It is as if the poet waits patiently at street corners or strategic points, his mental camera ready in hand, the right fall of sunlight or flash or a mix of both aiding to illumine the scene, to click at significant moments, to bring out a comprehensive picture of appearance and reality, outer shape and inner essence, emotion as well as expression. The ordinary ray illumines; the x-ray penetrates.

Whatever the subject, the analysis goes on at macro and micro levels. Menon's photo-technique goes behind the obvious, to peer and probe and analyse in time and space. He does not reprove or rebuke. But the little hints prickle. The picture has a point, after all, not perhaps seen at first, but made clear as the light and shade play unfolds itself. Menon doesn't advise, it is for you to see, ponder and select. What he does is to sharpen and sensitize your sense and sensibilities. '*Pride*' and '*Guruji*' are two poems which bring out the value of humility. In one, an *Upnishad* sentence is analysed, and in the other, an incident in the life of the Guru is portrayed. "Truth is a pathless find", says the late K. J. Krishnamoorthy.

The variety, tone and tenor of these poems, their quality and lustre, reveal a mind that has matured, a fancy that has blossomed, a poetry that has arrived on a path of its own. These poems do not represent the explosions of a troubled mind, but they are the breaking out of an intense one; the good, the bad, the indifferent are all presented with the unsentimentality of true emotion, the pitylessness of true irony, and the unfathomable serenity of understanding.

At its modest price, the publisher has brought out an invaluable piece as a true bargain.

Prof. P. T. Thomas is a former Principal and Dean in the University of Indore, Indore. (M.P.)

Our Text Books Corner

S. L. Kakani and K. C. Bhandari : OPTICS

Sultan Chand and Sons, New Delhi

A Short Comment by P. V. Bakore

Specifically written for students preparing for various competitive and university examinations, the book is a welcome addition to the large number of text-books on **Optics** available in the market. The contents of such books are usually decided by the syllabus for the examinations. In this, the authors have, however, done a good job as the various topics are dealt with in a simple and easy to understand manner.

Optics is a branch of Physics which deals with phenomenon observed in the visible region of the electro-magnetic spectrum. A consistent and unambiguous theoretical explanation of all optical phenomena is furnished jointly by Maxwell's electromagnetic theory and the quantum theory. Both the theories are included in the book, and it gives a complete explanation of the optical properties in a comprehensive manner. Geometrical optics is not dealt so well, may be because it is not so important from the examination point of view. The inclusion of some advanced topics at the end of some chapters is very useful and will help to extend the understanding of the basic material. The advance topics are also explained in simple and lucid manner.

A large number of self-explanatory and accurate diagrams and tables in the book will help the students in understanding the physical situations discussed. Many solved numerical problems are given in each chapter to help the students to understand the application of the subject matter. The collection of exercises, unsolved problems, short questions–answers, is very comprehensive and has enhanced the usefulness of the book.

This well brought out book will definitely be of great help to the students for whom it is written.

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Challenges of District Administration

Ramesh K. Arora

Based on the Author's Forestatement in THE COLLECTORS RECOLLECT edited by Mohan Mukerji and Ramesh K. Arora, RBSA Publishers, Jaipur : 1987, pp. xxii+164, Rs. 140. (Published under the auspices of the Centre for Administrative Change)

Perhaps, no other position on the Indian administrative scene is as challenging as that of a District Collector (or Deputy Commissionor as he is known in many States). No other job perhaps is designed to bring out the best in the man who holds it. For a District Collector, no one day is like any other ; no man he meets is like any other man; and no situation is exactly like any other situation. There is an unparalleled uniqueness around him. A District Collector encounters the extremes of turbulence which may try his soul; he may as well derive a good deal of satisfaction from the fulfilment of his mission.

A PRIZE POST

The post of a District Collector is a "dream-post" which every young officer dreams to reach and once he has held it, he continues to be nostalgic about it—its people, programmes, plaudits and pangs. It is in the district setting that the Collector begins to "understand" himself. His dormant energies are transformed into an awakened and vibrant conscionsness, and his inner potentialities find a myriad of opportunities to express themselves to the full. If at all he fails, it is the failure of his total "self." Fortunately, such failures are very rare. India's District Collectors, despite all the unreasonable detractors of Indian bureaucracy, are the proud inheritors and sustainers of a dignified heritage of the Indian Civil Service.

Formally, a District Collector is a revenue collector, a magistrate, a development administrator and a coordinator. But these "structural" responsibilities do not adequately explain his true role. A District Collector is a "leader", a motivator and above all, a "people's developer." His ingenuity and creativity, dedication and commitment, diligence and perseverance, all are concertedly goal-oriented. And the goal is to reach out to the deprived and the disadvantaged, to mitigate their burden, and to transform their "existence" into "living."

ENTERPRISE & ACHIEVEMENT

Despite agreeing occasionally that individual administrators do make a great difference in the running of government organizations, most students of public administration have refrained from attributing the success of a public policy or an action programme to the "individuals" who might have actually made the difference. On the other hand, credit is easily showered on "successful political leaders" who themselves are keen to corner glory for the success of government programmes. This deprives administrators of their fare share of recognition. Besides, the tradition of anonymity of civil service accounts for civil servants' disinclination to be in the limelight. Their political masters also do not like the idea that the mandarins should steal a march on them in the race for recognition.

PERSONALITY

Notwithstanding the culture of anonymity, civil servants in a country such as India, do leave an imprint of their personalities and performances on administration. The twin volumes of *The Men Who Ruled India* by Philip Woodruff underscore the point that the administrative acumen of individual civil servants immensely influences the pattern, productivity and orientation of administration.

It is unfortunate that the biographical approach to the study of public administration has not been adequately applied as in the business and the political domains. A few autobiographical accounts of civil servants have, however, found their way into the literary world; yet the number of such contributions is woefully small.

This trend needs to be changed. An increasing number of civil servants as well as other public servants need to come out of their self-imposed silence and tell the rest of the world the lessons that they learnt (and taught) during their long and eventful administrative careers. Administration is an applied science and unless the people who apply the skills of administration and encounter as well as shape the administrative reality, explicate their experiences, it is hard to formulate in a systematic manner any generalizations on administrative systems in cross-spatial and cross-temporal settings. Such an approach might appear 'eclectical' to a rigorous social scientist, put probably it has no other viable alternative.

KALEIDOSCOPIC CHARACTER & THRILL OF ADMINISTRATION

Two notable factors make the administration of districts extremely interesting. *First*, its kaleidoscopic character, with a series of situations, exigencies and crises springing up frequently that would demand a high level of ingenuity and innovation of the chief administrator of a district. And *second*, the scope provided for a "person" to emerge as a "personality." It is true that bureaucratic organizations have a network of rules, procedures and

(*Continued*)

CHALLENGES OF DISTRICT ADMINISTRATION—*Continued*

structures which are designed to promote objectivity in administrative policies and decision-making, yet it is an accepted maxim that the personality traits—attitudes, orientations, motivations, predilections and prejudices—of administrators do leave an impact on the character of the organization they administer.

The greater the freedom of action in a given administrative system, deeper and intenser will be its impact. And it can be hypothesized without much risk that in India, the task of District Collector has much greater freedom of action than what is found in most other executive jobs in the government sector.

It is natural, therefore, that students of Indian administration have shown considerable interest in the role of the District Collector. Most studies of this subject, however, have been legalistic and formalistic, with particular emphasis on the nature of multi-functionality of this key officer. What such narrations miss is the "thrill" that a District Collector experiences during his district tenure—a thrill that is a mix of adventure, accomplishment, empathy and influence.

MULTITUDE OF CONCERNS

In THE COLLECTORS RECOLLECT, a volume compiled by Mohan Mukerji, an eminent civil servant, and himself the Collector of Ajmer twice, the 'thrill' experienced by a select group of District Collectors has been recorded. All 15 of them belong (or belonged) to the Rajasthan cadre of the Indian Administrative Service; their batches range from the years 1946 to 1975; their age groups have a wide span : early thirties to late sixties; and they belong to both sexes. The districts covered represent a wide variety : Ajmer, Udaipur, Jaipur, Kota, Alwar, Barmer, Sirohi, Jalore and Mahasu—a district in Himachal Pradesh to which an IAS officer of Rajasthan cadre had gone on deputation. The periods covered in the narrations range from the pre-integration phase of Rajasthan to the advent of the Rajiv era. Finally, the foci are multiple, reflecting the multitude of concerns and the assortment of challenges faced by a District Collector.

In the following paragraphs we give a digest of the "recollections" of the Collectors who have contributed their administrative reminiscences to the present anthology.

COLLABORATIVE COOPERATION

In the first reminiscence entitled "In Two Districts," G.B.K. Hooja muses over his stints as Collector of Tonk and Udaipur districts. Tonk was then in a state of transition from the old world of rank feudalism to the emerging era of democratic institutionalization. The fortitude and conviction demonstrated by Hooja on a number of occasions saved some delicate situations from turning critical. The manner in which Hooja collaborated with the district Superintendent of Police at Udaipur is a lesson in effective team-building. Further, the understanding and informality existing between the Chief Minister—whose constituency it was (Udaipur)—and the District Collector helped considerably in the promotion of harmony and trust in the administrative system. Undoubtedly, these positive traits facilitated a restrained handling of the government employees' strike at Udaipur. Discretion proved to be the better part of valour during Hooja's Udaipur tenure.

ENCOUNTERING HOSTILITY

J. S. Mehta experienced "A Testing Predicament" when he had to encounter a hostile mob backed by an ill-intentioned rebellious *jagirdar*. Mehta faced a few critical moments of helplessness, but overcame them with his inner strength. And till today he believes that he escaped a tragedy only because God wanted him to continue his service to the needy people. In the early days of independence, the Collector (in Rajasthan) did not have many comforts of life, and had to undertake arduous responsibilities with a spirit of enthusiasm and zeal, which alone brought meaning to his exertions and toils. Mehta represents that spirit.

RESISTING VESTED INTERESTS

A similar sense of adventure and mission is conspicuous in the memoir, "A District Odyssey," by B. Hooja who had the unique opportunity of serving as the Collector/Deputy Commissioner of a district in Himachal Pradesh. Hooja resisted powerful lobbies—including those of potato kings—who did not want administration to bring or make available welfare benefits to the disadvantaged sections of society. He enjoyed his endless tours to the interior as one would delight in "invigorating restful picnics." Small wonder that Hooja's closeness to the local people came in handy when he had to arouse and channelise their enthusiasm to support the government efforts in facing the Chinese aggression. It is interesting to note that the mass contacts which a District Collector develops in such trying times make him a "people's leader."

A COURTEOUS FIRMNESS

Almost during the same time that Hooja was busy at Mahasu, T. N. Chaturvedi was engrossed in changing the contours of Ajmer. Chaturvedi strikes a right note when he mentions that the job

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CHALLENGES OF DISTRICT ADMINISTRATION—*Continued*

of the Collector "....is not only of variegated nature but also a personalised one." Ajmer has been a "prize" district and it has had a number of distinguished administrators as its Collectors. Here was the opportunity to lead, to innovate and to experiment. And Chaturvedi did not lose this opportunity. He was determined to modify the configuration of the city and its government. He succeeded in his endeavours, in spite of encountering resistance from vested interests. In the process, Chaturvedi gained the goodwill, trust and support of the people. It is not surprising that he could easily secure the cooperation of his associates, colleagues and subordinates who all worked as a team. And when the chips were down in the "Gibson case," Chaturvedi backed his team-mates to the hilt and rightly so. As District Collector of Ajmer, Chaturvedi lent support to voluntary efforts in literary and cultural fields and, as he claims, he himself gained immensely in the process. Further, during the crisis created by the Chinese attack of India, he could arouse people and involve them intimately in the process of national defence. Undoubtedly, it was, "A Time to Remember" for T. N. Chaturvedi.

UNUSUAL SAGACITY FOR HARMONY

Chaturvedi's predecessor as well as his successor was Mohan Mukerji, who had the unique distinction of serving as District Collector of Ajmer twice. A Brahmo by faith, Mukerji, as is reflected in his essay "For the Faithful", demonstrated a most liberal and secular attitude towards all religions practised by the people of Ajmer—Hinduism, Islam, Sikhism, Christianity, Zoroastrianism, all being integral parts of Ajmer's cultural tradition. It is the Collector's responsibility to ensure that a congenial atmosphere of communal harmony prevails in the town, more so because Ajmer is one of the biggest attractions for national and international VIPs and VVIPs and is a centre of tremendous tourist interest. Mukerji's keen involvement in the promotion of tourism and culture was instrumental in giving a face-lift to the cosmopolitan and historic town of Ajmer. And once, when a communal clash was about to flare up, Mukerji handled the situation with a firm hand, resorting to an unusual measure of imposing complete consorship on news and even ordering the telegraph office not to allow any telegrams to be sent to newspapers. The rest of India never knew that there had been a communal riot near the Dargah. As Mukerji muses : "This was strictly not legal, but such decisions save human lives."

PEOPLE'S COOPERATION IN NATURAL CALAMITY

The district of Ajmer faced the first-ever floods when R. S. Kumat was its District Collector. How difficult it becomes when there are no precedents and records to guide and assist an executive in handling a crisis. Kumat had to make critical choice in respect of the priorities to be accorded to various crises competing for his attention. And then there were the communication hurdles impeding the relief process. However, the leadership abilities demonstrated by him helped coordinate the voluntary efforts and thus paved the way for an effective concerted action for relief operations. He was successful in keeping up the morale of the people adversely affected by the floods and even persuaded them to participate in community cooking and other chores. Kumat was able to elicit the cooperation of the local leaders and also to deal with the recalcitrants and obstructionists with sternness. His reflection "The test of leadership lies in the measure of cooperation the Collector can get from all concerned", is the essence of his memoir, "The Flood."

ELEPHANTINE DILEMMA

What happens when an elephant goes on the rampage in the holy city of Ajmer, and yet the people consider it a "god" and encourage its antics with supportive amusement ? Another Ajmer Collector, Ms. Krishna Bhatnagar, presents in "The Elephant and I" a hilarious account of an amusing incident when a supposedly 'non-violent' elephant, accompanying the entourage of *sadhus*, created havoc in the town of Ajmer, and the district administration was at its wit's end to decide the course of action to be taken in handling this unprecedented situation. The law-makers could not have anticipated the antics of as quaint a law-breaker as an elephant. While the elephant grabbed all the attention of the people who had made him a "Pied Piper," the Collector was in a state of agonizing quandary. But all is well. To the great relief of the Collector, the elephant eventually turned out to be a fun-loving, erratic simpleton who had to be unceremoniously whisked out of Ajmer by his caretakers.

THE GRANDMASTER

An occasion to measure his administrative acumen and diplomatic skills came in the life of V. D. Sharma who, as Collector in the capital city of Jaipur, had to face the knotty problem of 'ousting' the reluctant prison inmates who refused to be released and instead wanted to take political advantage of their self-imposed continuing captivity. Sharma designed the strategy of confronting this difficult situation as a professional grandmaster would plan his chess-game. Consequently, a 'fortress-like' atmosphere had to be created which helped the suave and sagacious, though tough, Collector to achieve his arduous goal. It goes to

(Continued)

CHALLENGES OF DISTRICT ADMINISTRATION—*Continued*

his credit that despite forcing the unwilling distinguished political prisoners out of jail, Sharma continued to have friendly relations with them during the rest of his administrative career. His recollection to entitled "Once Upon A Time."

BRUSH WITH DEATH

A gripping account of a border district preparing itself for war has been narrated in the piece entitled, "The Battle Cry", by I. C. Srivastava who inspired by the then Prime Minister's visit to Barmer, provided crucial leadership for the district. He boosted people's morale, sought and obtained the cooperation of voluntry groups, coordinated the civil administration and synchronized it with the army operations, organized civil defence, and showed uncommon agility, composure and fortitude when he had a brush with death and a hair-breadth escape. The post-war effort of tackling the refugee problem was equally challenging and rewarding.

MODERN RAZIA SULTAN

A lady Collector in the district of Tonk had to pass through a wide range of difficult situations, beautifully depicted in her memoir, "A Certain Turbulence". As Kusum Prasad reflects : "Anything that could possibly happen, happened." During her brief tenure, she encountered a myriad of perplexing situations : State-wide government servants' strike, students' strike, industrial unrest, floods, famine and communal tension erupting into a mini riot. Yet she could handle all exigencies with rare deftness. Her account underlines the point that a District Collector must be an intelligent student of "politics of administration" as well as of "administration of politics." Yet, despite the best consideration and concern, a Collector may not be able to help fully all those who genuinely need help. Prasad recognised these limits while dealing with a large number of women who approached her with their familial and social problems. Nevertheless, she proved to be a good communicator, since she was always an empathetic listener.

Her personal courage, strength of character and fearlessness helped her to successfully prevent a communal riot from flaring up. Blending diplomacy with toughness, she could carry home the point that peace is in the largest interest of the whole community. Prasad showed a similar perspicacity when, during a famine situation, she threatened to take over a bank, if it did not follow the Government policy of benefitting the needy people. A bold step indeed ! Little wonder that yarns were spun round her personality. People talked of her as a modern Razia Sultan roaming the streets in disguise, wreaking vengeance on the hoarders and bad characters.

KEEPING IDEALISM ALIVE

V. N. Bahadur's enlightening essay, "Sticking the Neck Out" has a number of lessons for young District Collectors in the art of meeting and overcoming resistance to positive measures. He rightly opines that a Collector faces resistance even from himself—his inner being. Of course, there are a number of vested interests ready to obstruct progressive policies of the government. In dealing with such groups, Bahadur suggests the stick and the carrot approach. On many an occasion, Bahadur's tact, repartee, sense of timing and maturity saved the situation from getting out of hand. Yet, when traditionalism and obscurantism had their sway, he had to abandon, much against his will, the much needed anti-rabies campaign in his district.

Bahadur advocates the adoption of a balanced approach to the professional dimensions of a Collector's life.

A COMPELLING COMPASSION

I. S. Kavadia, in his account of the heart-rending miseries of Saharia tribals of Kota district, "From Bondege to Freedom", explains how this disadvantaged community was a victim of usury, injustice, land-grabbing and slavery in the form of bonded labour. The profound empathy he felt with this backward community proved to be soul-tormenting to him. With the law and the government's policy as his support, Kavadia set out on his crusade against the exploiting self-interests. Fortunately, he could change the hearts of a few 'exploiters'. However, a majority of the vested interests acting as bullies, frightened away the tribals from claiming their rights. Kavadia had to get the arms licences of such bullies cancelled, have the laws modified; organize the poor; exhort the people to action; and then arrange for appropriate government relief programme. His ultimate satisfaction lay in eating *chapaties* made from the wheat harvested on the land restored to the tribals.

METICULOUS ACTION PLANNING

Another missionary entrepreneur, Adarsh Kishore, transformed a host of "landless" people into "landholders" in Alwar district. Here is a saga of sheer dedication and perseverance. What could have taken years to perform was completed in a matter of days. The rare accomplishment was a tribute to *a positive political will* backed by a *potent administrative will.*

It is generally observed that development administration is goal-oriented, change-oriented, vigorous, participative, responsive and creative. Adarsh Kishore's case study, "When Landless Became Landholders" highlights all these distinguish-

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CHALLENGES OF DISTRICT ADMINISTRATION—*Continued*

ing attributes. But above all, the meticulous planning with which the whole operation was carried out underscores the significance of sound management in government administration at the regional and local levels. An effective District Collector not only does the right things, but he also does them rightly.

A HUMANE COMMITMENT

Another similar case of "extension motivation" is presented by Abhimanyu Singh in an "Unfinished Story" of restoring land to the legitimate landless claimants. Singh articulated his empathetic concerns through the adoption of an "activist" approach and the application of administrative and socio-psychological skills. His determination to bring justice to the downtrodden groups is visibly rooted in his total involvement in the challenging case under reference. His commitment seems so humane and so benign ! And at last, Singh succeeds in preventing the influential exploiter from taking possession of the land rightfully belonging to the members of the backward and deprived community.

This case entitled "Land for the Landless; An Unfinished Story" highlights the point that administrative reality is not just what is ostensible; the deceptively calm surface may conceal beneath it turbulent undercurrents. The dilemma faced by political leaders in living up to their ideals and succumbing to existential pressures; the monopolization of power in cooperative societies by a few vested interest; the efficacy of the informal means of citizens' grievance redressal; the dynamics of politics-administration linkage, with the latter sometimes evolving the capacity to influence the former; and the importance of team-work—these are but a few aspects of public administrative system, as underscored in Singh's paper which deserve scrutiny by the students of government administration. One lesson is clear : It is the grit and gumption of a District Collector that can move a district on a right course.

FEELING THE PEOPLE

In the last contribution to the volume, Meenakshi Hooja tells us about the exciting business of arranging visits of VVIPs to the hill station of Mt. Abu, her frequent tours to the interior of the district of Sirohi, her regular meetings with the district, panchayat and tehsil officials, her interaction with the people's representatives and non-officials, and how she developed a knack of understanding the level of probity, intelligence, commitment and sincerity of her officers. The narration, "Their First Lady" makes one wonder whether the Collector has to be a superpsychologist to be a true judge of human nature. Her perception of human behaviour is buttressed by her continuing interaction with the beneficiary groups of the district administration. Meenakshi Hooja always endeavoured to visit a maximum number of villages for in her view, such visits are "far more useful in analyzing a problem or situation than a mere study of flles...."

MAKING WAVES AND RIDING THEM

What do the above select contribution to the present volume indicate ? To an experienced administrator maybe not a great deal, because he is already in it. But to a fresh recruit and to a student of public administration, these recollections of the Collectors do highlight the point that there is an obvious need to utilize the biographical approach to administrative analysis.

It is clear that a District Collector is at a vantage point of influencing the character of the district administration and even the lives of the people he is supposed to serve.

His task is one that requires the total integration of the man with his job. And, when personality and organization undergo a process of fusion, they vitalize and nurture each other. Only then is a District Collector able to make waves and ride them.

It is here that a ma)or conceptual question crops up : What is it that drives an Indian administrator to help the needy, the deprived and the exploited ? Not money, not fame, not status. Undoubtedly, treading a path of fortitude is full of risks in one's professional career. And yet, why does one spend sleepless nights brooding over the misfortune of the destitute and the weak ? The answer may be found in a deeper trait of the Indian mind : a *samskar* developed in the traditional cultural and familial milieu pertaining to the time-honoured virtue of helping others. This is what is generally known as "extension" motivation—a little-researched subject in the context of Indian bureaucratic behaviour, and one which is difficult to be appreciated by foreign observers of the Indian administrative scene.

Dr. Ramesh K. Arora is Professor of Public Administration and Director, Social Sciences Research Centre, University of Rajasthan, Jaipur.

We hope that the above contribution would also evoke some response from our readers about the changing role of district administration in the context of development and efforts at the local grass-root level. —*Editors*

THE BLACK HALF of OUR NATIONAL INCOME

K. N. Kabra : INDIA'S BLACK ECONOMY AND MAL-DEVELOPMENT

Patriot Publishers, New Delhi, pp. 192, Price Rs. 100/-.

Comment by Mahmood A. Raz

This book is about the genesis and growth of black money and its growing influence on economic and political systems of India. The author has put together these essays written at different times for different occasions on the same theme. Consequently much repetition has crept in the argument and in its presentation. If one were to overlook this shortcoming, this small booklet of about 190 pages is an important contribution to the debate on the role of black money in Indian economy.

The book is mainly addressed to the interested lay-man, and the analysis is presented at that level. This, however, does not minimise its importance as a means of improving understanding of the major issues involved.

HOW IT HAPPENS ?

The main argument of the author can be briefly recapitulated. The magnitude of black money is estimated variously, but it is certainly not less than one half of the national income of India. Thus, the amount is so vast that its influence on the functioning of the main economy can be ignored only at the risk of mal-development. Its sources are many and diverse. Some of the important ones are the enormous expansion in expenditure of the state and the state-controlled sector, over-and under-invoicing, leakages of foreign exchange, besides smuggling and illegal trade.

AND WHO GAINS ?

The amounts drawn from these sources are cornered by a new class of adventurers, who are entrepreneurs in reverse. They are essentially contact-men who, through their links with high government officials or managers of public sector enterprises, use the money for self-enrichment, and invest selectively in areas yielding high incomes like real estate, wholesale trade and finance, both within and outside the country.

Some part of this vast amount finds its way in industry and trade and helps to develop production of durable consumer goods and exotics for the requirements of an emerging class of affluent persons. The reason why investment is going mostly to the production of luxury goods, rather than goods of mass consumption, may be attributed to the predisposition of this class of entrepreneurs.

The debate on controlled *vs.* free economy has been initiated under the influence of this class, whose interests seem to be threatened by licensing and other forms of regulation of industry and trade. The role of the public sector has begun to be questioned, and it is felt that the public sector has outlived its utility. The era of free enterprise has been conceived to be the only sure method of carrying the country into the twenty-first century.

HOW TO TACKLE THE MENACE ?

The author has suggested a strategy of tackling the problem of black economy. Some of its elements are : (i) Introduction of a system of Citizen Identification Number and making it the basis for all economic transactions; (ii) Demonetisation of high denomination currency notes; (iii) Production of goods of mass consumption; (iv) Launching of a massive housing programme through a network of public sector real estate corporations; and (v) Simplification of controls and regulations on trade and industry.

We shall pick up two of these measures for comments. The author has rightly put his finger on the problem by stating that efforts should be made to activate the production of goods of mass consumption. This involves a conscious effort of concentrating bulk of investment in this area and prevention of leakages of investment into areas of elitist consumption. Here, some modification of the government policy will be required.

A 'soft state', as defined by Myrdal—a state that does not have the will to implement its own policies—has to be converted into 'a hard state' by enforcing strictly its policies of reduction in poverty and income inequalities This will not be achieved unless local level institutions at the village and the block level are activated and induced to formulate plans workable with the resources available at these levels. Hence, generation of purchasing power by intensifying schemes for employment generation will create an expanding market for consumable goods on an ever-increasing basis and will ensure that surplus productive capacity, with which most of the consumer goods industries are suffering, does not emerge as a result of diminution of consumer demand.

Another promising area of tackling the problem of black money is launching a scheme of housing and environment protection. Housing has assumed vast dimensions in both urban and rural areas. Its provision through supervised agencies of the state will convert a aubstantial part of black incomes into white.

In conclusion, the book under review is a timely reminder of the menace of black money and also a warning that we can ignore it at our own peril.

Dr. Mahmood A. Raz is Chairman, Deptt. of Economics and Dean, Faculty of Social Sciences, Aligarh Muslim University, Aligarh.

UNIVERSITY AFFAIRS - - -

COMMENTS By G. B. K. HOOJA

(In July, our universities open for the new session. In the two comments below, we give some glimpses of two leading universities of U. P., namely Allahabad & Lucknow.) *—Editors*

M. L. Bhargava

HUNDRED YEARS OF ALLAHABAD UNIVERSITY

Ashish Publishing House, New Delhi(1987) pp 376; Rs.250

Dr. M. L. Bhargava, a reputed historian and an alumnus of the Allahabad University, deserves to be commended for the excellent effort he has made in chronicling the growth and pangs of this illustrious seat of higher learning in modern India during the first century of its existence. He unfolds the story of the progress and regress of not only of the Allahabad University but also the chequered scenario of the Indian University System with all its aspirations, achievments, failures and frustrations over the last 125 years.

Historically, the University of Allahabad was the 5th to be established in India, after the Universities of Calcutta, Madras, Bombay and Panjab (Lahore). Originally it started as an affiliating and examining university on the model of the other universities, but as the concept of a residential and teaching university grew, following the emergence of the Universities of Benares, Aligarh, Lucknow, Shanti-Niketan and Gurukula Kangri, Allahabad too got transformed into a residential university in 1921. However, under force of circumstances, the 1921 Act allowed the continuance of an External Wing of the University to operate, to serve as an affiliating university for outlying colleges for a period of 5 years initially. Naturally, this led to the development of strains between the two wings, which came to a close with the establishment of the Agra University in 1927, as it took over the outlying colleges.

NOTED SCHOLARS AT THE HELM

The Allahabad University was lucky at this stage to have as Vice-Chancellor a scholar of the eminence of Dr. Ganganath Jha who piloted its ship for well nigh 9 years, when he was succeeded by Pt. Iqbal Narain Gurtu (1932-38) to be followed by Dr Amar Nath Jha (1938-47) and Dr. Tara Chand (1947-49). This period may well be claimed as the heyday of the University.

THROUGH THE GOLDEN DECADE

In 1937 came the Golden Jubilee of the University. Delivering an extempore Convocation Address in Hindi, on this occasion, Pt. Madan Mohan Malaviya a distinguished alumnus of the University, referred to the Japanese system of education which was built upon the foundation of patriotism In every Japanese boy was inculcated the aspiration to serve the country and sacrifice his life in the cause, he said. According to the learned speaker, there was urgent need to increase national wealth so as to erdicate the curse of poverty. Refering to the Wardha Scheme of Education, he said that occupational instruction could begin after 11 years. He commended to the graduates virtues of truth, confidence, habits of regular exercise and study, the spirit of patriotism and self-sacrifice.

The Diamond Jubilee of the University was celebrated in 1947 and was presided over by Smt. Sarojini Naidu, Chancellor.

PM'S FAMOUS REMARKS

It was on this occasion that Prime Minister Jawaharlal Nehru made his now celebrated remarks that "a University stood for humanism, for tolerance, for reason, for progress, for the adventure of ideas and for the search for truth. It stood for the onward march of the human race towards even higher objectives". If the universities discharged their duty adequately, he added, then it was well with the nation and the people. "But if the temple of learning itself became a home of narrow bigotry and petty objectives, how then could the nation prosper or a people grow in stature?"he questioned. So, a very great responsibility rested on the universities and educational institutions and those who guided their destinies, he said. He exhorted the students to have a clear notion of the national objective, that of creating a strong, free and democratic India. It was to be free from communatlism, separatism, isolation, untouchability, bigotry and exploitation of man. While religion was to be practised freely, it was not to be allowed to interfere with the political and economic aspects of a nation's life.

Referring to Mahatma Gandhi, he said, "How many of you realize what it has meant to India to have the presence of Mahatma Gandhi during these months ?" He particularly referred to the service of the Mahatma, following the partition of India, when the country was rent with communnl strife and violence. In such circumstanees, a very great responsibility rested on the universities and educational institutions. The trials were not over, he said, and the countrymen had to prepare themselves to meet their challenge in the spirit of free and disciplined men and women, stout of heart and purpose. They had not to stray from the right path or forget their ideals and objectives.

How true and significant, these words, even after 40 years, when we find that the trials are not yet over, and we have to strain every nerve so as not to swerve from the right path.

A WELL-RESEARCHED VOLUME

Indeed, as T.N. Chaturvedi, another distinguished alumnus, Comptroller and Auditor General

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ALLAHABAD & LUCKNOW

R. S. Mishra

HOW I FACED AN INVITED TROUBLE

Prakashan Kendra, Lucknow (1988) pp. 147 Rs. 75/-

The word "trouble" seems to denote the state of universities in India. It is certainly not a coincidence that Prof. Amrik Singh called his memoirs relating to the Punjabi University, Patiala, as "*Asking for Trouble: What it Means to be a Vice-Chancellor.*" I agree with him when he says that a Vice-Chancellor's job is one of the most demanding ones in the country.

Ministers or bureaucrats, heads of business organizations, newspapermen—all have diverse pressures and demands upon them, but they have a range of powers and ability to provide patronage. In the case of a Vice-Chancellor, the demands are greater, but his capacity to deliver is tightly circumscribed or controlled. It is a nightmare to find solutions for the conflicting demands and interests of the various wings forming the family of the university, namely teachers, employees, students, parents, not to mention politicians who hold the purse-strings. The latter, and even the members of the Senate and the Syndicate, says Dr Singh, are seldom present when any of the refractory wings of the university chooses to exert pressure. It is the Vice-Chancellor who is on the anvil to face the agitated, the angry and the violating; and yet he receives no danger pay.

Prof. Mishra, too, had his measure of troubles, which called all his tact, maturity, sobriety, gamefulness or sense of humour gained during a long course of academic life into play, and enabled him not only to survive, but survive with some satisfaction and happy memories, which are recorded in this amall book with characteristic candour and sympathy.

The book consits of two parts. The first part consists of 12 chapters on "Officers and other Functionaries", and the second part consisting of 19 chapters relates to General Matters such as teaching, research, admissions, examinations and re-examination, halls of residence, Teachers' Association, Students' Union, Karmachari Sangh, campus maintenance, Tagore Library, selection committees, University Court, Executive Council, Academic Council, etc. There is no facet of university life which has not fallen under the purview of his penetrating but sympathetic gaze.

Mishra served as the Vice-Chancellor of Lucknow University from 1982 to 1985. In order, therefore, to make his memoirs serve a useful purpose, he decided to concentrate more on the problems of Lucknow University and offer suggestions for their solution. However, since the problems facing the university system all over India are similar, the solutions suggested by him have a national relevance and may be considered with respect by the managers of institutions of higher learning all over India.

TEACHERS' ROLE & RESPONSIBLITY

Says Prof. Mishra, "Teachers form an integral part of university life. They are builders of a nation and, therefore, should set an ideal before the students and the public. The students are their best judges; and through their students, they are known in public at large, both for good or bad points. India had a tradition of respect for teachers. They were as much revered as parents or even as God ..But all this is fast vanishing now. Having been a teacher for more than forty years, I have no hesitation in saying that the responsibility for this is more or less of the teachers themselves. It is for them to regain their respect by students and society."

AN OPEN HOUSE

As for his style of work, here is a vignette :

"As a regular habit, I got up quite early in the morning. After I joined LU, I used to sit in my verandah right from 6 in the morning doing self-study. I preferred to meet visitors after 10 in the morning; but some teachers used to come to me even at 06.00 hrs. sometimes with purpose and sometimes without it. Some teachers would come with something in their mind, but would simply sit and go without expressing it. Every visitor expressed himself as my greatest supporter and well-wisher. Some of them sincerely wished to guide me, whereas others tried to

(Continued overleaf)

...ALLAHABAD UNIVERSITY

of India says in the Foreword, the volume is well-researched and is studded with facts and figures as well as references and statistics which are not easily available to the common reader or even to others interested in a specialised study of the growth of the university system in the country. The informative appendices that have been thoughtfully added, along with a meaningful bibliography, enhance the value of this work for students of comparative education.

As for the format of the book, the first 3 chapters are devoted to the origin and early consolidation of the University as an examining body from 1887 to 1923. Its transformation into a unitary and residential university has been described in chapter IV. A special chapter has been devoted to its contribution to the freedom struggle. The University had its heyday, a period of rapid expansion, resumption of its affiliating character, bouts of ambrivalevence, its ups and downs during the post-Idependence period. These have been dealt with in the next few chapters. Chapter X has been devoted to the narration of centennial achievements. All in all, this is a book to be read by all those who would like to know what a university should or should not be. It is particularly relevant now, when we are launching the New Education Policy.

misguide me. There were a few teachers who gave the impression to other teachers that they were my right hand and I did as they wanted me to do. Teachers who believed them, started dancing attendance on them. However, such teachers were soon disappointed. With my long experience of different facets of university life in the DU,LU,AU,GU,JU,KU and BHU and a number of foreign universities, I soon realised how sincere a teacher was. But I encouraged meeting even insincere teachers, because I could get a feed-back from them on what was going on in different departments and offices. I could make out what they had in mind, even when they were talking about differently. Though from morning to evening, no time was mine or for my family, it was very rewarding to me."

This practice of accessibility and the spirit of accommodation enabled him to manage the students equally effectively and affably. As the LU does not have a VC's residenca, Prof Mishra was allotted a room in the State Guest House to begin with. One evening when he returned to the GH after an official dinner, he saw 2 hearse cars standing on the road outside the GH. This set him having peculiar speculations. When he entered the gate, he saw about 100 youngmen squatting on the lawn. Realizing that they were waiting for him, he walked upto them. They were students of KGMC and the hearse cars were easily and readily available to them. They had some examination problems. He called the Registrar and the Principal and had the matter sorted out.

When he moved to 14, Kalidas Marg, the students of KGMC went there also twice at about midnight in hearse cars with their examination problems, which were duly sorted out. While going out, however, they carried his name-plate as a souvenir, muses the learned academician.

He also records: "Before I moved to Kalidas Marg, I understand that I was being considered for a Type V quarter in the Raj Bhawan Officers Colony, where one of the former Vice-Chancellors of LU, Mr. Ashok Kumar Mustafi used to live. The residents of the colony objected to my being allotted the quarter, because they feared that if I lived there, the students would come in batches and in crowds, and would disturb them. But now I am convinced that I would not have been a bad neighbour either because of my students or otherwise."

As may be anticipated, Prof. Mishra's reaction is typical of the man and his personality, mild, mallow, mature, although it may be noted in passing that matters have come to such a state that VC's are no more *persona grata* in good neighbourhoods.

SOME EVENTS OF NOTE

It goes to the credit of Prof. Mishra that LU had a number of events after several years, some after decades. Mention may be made of 3 of them. LU held a Special Convocation to confer the degree of Docor of Literature *(Honoris Causa)* on Amadu Matar M'Bow Director General of UNESCO on Dec. 10, 1983. Then they had the annual session of ISCA, which was inaugurated by the President of India on Jan 3, 1985; and the Convocation to confer the degrees, diplomas and medals of the exams of 1983 was addressed by P.M. Mr. Rajiv Gandhi on March 23, 1985.

In fact, the period between Dec. 10, 1 83 and March 23, 1985 was celebrated as the Diamond Jubilee Year of LU, which was estahlished in 1920-21. Prof. Mishra utilized this opportunity to concentrate on the academic side, as he found that the academic life in the Univ. had received the greatest set-back. He encouraged seminars, symposia and coloquial talks in departments, besides debates and an Inter-University Drama Competition on Drinking and Drug Abuse. The end of this tenure was climaxed by the celebration of the State-level Youth Festival, *Umang-85*, in which 11 State Universities participated.

QUALTIES FOR A V.C.

In the Introduction to his book, Prof. Mishra refers to the Vice-Chancellor of a neighbouring State, who, while tendering his resignation had enumerated 3 qualities which a VC should possess, namely, (1) the brain of a monkey, (2) the skin of a rhino, (3) the tongue of a parrot. The interested readers, the managers of the nuiversity system would do well to read this very frank and forthright account to find out how Mishra could continue for the full term in spite of the fact that he is not endowed with any of the above charactersitics.

A welcome addition to the literature on higher education in India. We hope that in the years to come many more of the tribe shall come forward to enrich this genre by recording their valuable experiences, bitter and sweet. in the field of higher learning, for the benifit of the policy-makes and system operators.

G B K. Hooja is a former V.C. Gurukula Kangri Vishwa-Vidyalaya, Hardwar. He was earlier Chairman, Manipur Public Servic Commission and Chairman, Board of Revenue, Ajmer (Rajasthan).

Note : Some comments on the Allahabad University : Then and Now : 1940-1983 by another aluminus and teacher, Mohan Lal, were published in the February 1987 issue (Vol. XII No. 2) of I.B.C.

We hope to publish soon another such comment by G. K. B. Hooja on the Roorki College of Engineering as well as translated extracts of a well-known poem by Poet Majaz on the Aligarh University.

In fact, we would like to carry such University Notes on a regular basis. Contributions are invited from scholars, teachers and educationists. —Editors

ONCE UPON A TIME:

An Episode from KASHMIR'S STRUGGLE FOR IDENTITY

Mulk Raj Anand

DEATH OF A HERO : Epitaph for Maqbool Sherwani

Arnold-Heinemann Publishers (India) Pvt. Ltd. (1985) pp. 128

Reviewed by Madhu Singh

Once upon a time, there was a conspiracy and a betrayal of millions on the sub-continent. Masterminded by the British, it was a trial run which proved so successful that, ever since, it has been used in all the colonies to which they have granted independence.

The Congress party rose as an alternative and successor to the 'Ghaddar' movement and then the youth led by Bhagat Singh, Azad and Bose. The 'establishment' for its own vested interests, allowed this safe outlet through peaceful and constitutional means. Gandhi became a '*Mahatma*' to the untutored, illiterate masses of rural India; and in the end, he served and protected the long-term interests of Britain. He failed in getting independence for India; instead he got 'Partition' and a transfer of power. Mountbatten triumphed; and national unity perished. Nehru and Patel were manipulated and deceived, and the partition became a gruesome, unforgettable reality.

Much has been said and written in English, over the last four decades, about the partition of Punjab. There were, however, other areas of turmoil; and Kashmir was one of them.

A RARE BOOK ABOUT A MARTYR

This is one of those rare books that looks into the psyche of the Kashmiris who were pulled asunder by the betrayal of "Muslim" Jinnah and "Hindu" Nehru, who played out their roles and split the country into fragments for their self-seeking ends of power.

The physical setting of the story is the beautiful, enchanted, dream-like Kashmir. But the idyll is no more, for Maharaja Hari Singh has acceded to India. The Azad Kashmir movement has set up a "government" under Sardar Muhammad Ibrahim, and the Pakistani forces have attacked Baramula and are progressing towards Srinagar in a pincer movement. It is a time of truth, a time to put one's convictions to the test, a time to choose between duty and drift, between life and death, and to fight.

It is the real-life story of a real hero in the making, a living legend of a martyr. The central character is Maqbool Sherwani, a young poet whose political and emotional thoughts have been shaped and moulded by the works of Faiz, Majrooh, Sahir and Jafri.

The book starts with a soliloquy of the frightened child-man who has been jolted into the real world of political conflict, of a sudden threat to life and property, with the important mission of gathering together local support for resistance until the Indian Army can fill in the breach.

Maqbool was a member of the National Conference; and it is in his arguments with his friends that the bitterness of the Muslims against Jawaharlal for accepting partition and being used as a puppet by the British, is revealed. The Muslims have no faith in secular India or its leaders, and have no hope that the Indian Army will come in time to save them The lawyer, Ahmed Shah, eloquently describes the dreams of a Muslim Federation, a central Muslim State, which will counter communism in the north and Hindus in the south. The anarchy, the looting, the plunder of the Pakistani Army are only parts of the great design.

Even though Maqbool rides down the Poplar Avenue from Srinagar to Pattan on a Triumph, the pace of the novel at the start is slow, in keeping with the stupor caused by the over-whelming fear in his heart at having to return to Baramula, from where he had to flee.

REACHING THE PEOPLE

It also reveals the inherent characteristics of the peace-loving Hatto who retreats to the security of the inner rooms with a glass of salt tea and accepts his fate as a decree from God. It is to arouse and rally these simple people that Maqbool has been sent back. He makes contact with Mahmood, the tea-stall owner, and sends him ahead to reconnoitre, while he hides in the hay-stack. For any movement to take hold, it is the people at the grass-root level, who have nothing more to lose, who must decide and take part in the action. And it is these simple brethren, with whom he has worked, to whom Maqbool appeals for help. His rich friends make deals with the invaders; they make compromises in order to protect their women-folk, their businesses and homes.

There are no great battles fought. There are no descriptions of rape and plunder in the book. The plight of the people of Baramula is revealed only through the disjointed tales of Saleema to Rathi of how the Convent was burnt and the Mother Superior murdered, the Altar descerated. Though devout Muslims, they cannot understand how others of their belief could do such sacrilege to a holy place and to good women. The smoke lingers too over the carpet factory of Murtab Ali, and the laments of the workers whose livelihood has gone, cover the tracks of Maqbool as he makes his way to his friend's house.

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An Episode from KASHMIR'S STRUGGLE FOR IDENTITY

The tone of the novel is not loud or dramatic. Instead, a certain melancholy pervades the entire writing. The smoke, the dung-heaps through which Maqbool wades, the hay-stack, the back alleys he uses —all are used to create an atmosphere of despair, apathy and gloom.

SOME CHARACTERS

In this low-key work, it is strange to find that the greater strength of character has been portrayed in the women. The men, rich and poor alike, are vacillating and scared, except for those who have cast their lot with the Pakistanis. It is the women who hide, abet and encourage Maqbool in his mission. Perhaps, this is due to their ingrained philosophy of obedience to men through which they find contentment. Jilani's mother expostulates this philosophy, stating that through acceptance of the rule of their masters alone can they find freedom to rule their own households. She has a duty to her family, and servants; but she accepts her old retainers' suggestion and helps Maqbool to escape, disguised in her burqa.

Maqbool's greatest attachment is to his sister. She is beautiful, frail and afraid for him. She hero-worships him, and it is to her that he writes his last letter from a cavernous cell. It is here that he comes face to face finally with his fear, and realizes that life has to be lived; survival is all. The fact of his death is pre-ordained from the very start of his journey and so, in his epistle to her, he explains his choice, his philosophy of life, his love for his people and the importance of human dignity. He has nothing more to give her or his country, except his life's blood; and as he faces the firing squad, he tries to conjure up her face, for in her lies his hope for the future.

Maqbool Sherwani is not the usual blockbustering hero of to-day who goes unheeding, uncaring, guns ablaze to victory. He is a sensitive, caring human being. He is not afraid to look back over his shoulders or within himself. His heart pounds as he flees down the alleys with bullets chasing him. He feels degraded when he climbs through the refuse dump. The creeping cockroaches in his cell apall him. He is suspended in time as he guides his boat to the other shore with his bicycle as an oar, as he rides in the tonga, as he awaits the final indictment of Anwar Khurshid.

Through all this, the light of his convictions never falters; and knowing that all his arguments with Anwar have failed, he does not deign to reply to the charges against him, and dies with dignity.

Mulk Raj Anand has, in this book, explored the heart and soul of a young-man who is not cut out to be a hero or a martyr and yet, destiny pushes him into that role. He does not question the High Command's choice, and quietly proceeds to play out the role prescribed for him. It is an in-depth exploration of one man's journey to his end.

The action portrayed is largely through reference alone, except for the incidents in which Maqbool Sherwani is directly involved. The introspective nature of the hero is what lays down the tone of the entire book. The economic range of characters is wide and their manifold personalities are superbly etched in but a few pages.

A certain amount of type-casting is inevitable in a book of this size whose emphasis is on one character. Yet, the various other Muslim characters have been dealt with sympathetic understanding.

The importance of this work lies in the choice of the people, the timing and the situation : the struggle for Kashmir' identity and resistance to an unprovoked invasion. The questions whether this split by force could have been averted and were the Kashmiris really betrayed by Nehru remain unanswered. Were their sacrifices, of the Kashmiri patriots, in vain? What has independent, secular, India done to recognize them, help them and to bring them into the main-stream of life ?

Dr. Madhu Singh, now settled in Dehra Dun, has been a lecturer in Psychology at Sophia College, Ajmer and Jesus & Mary College, New Delhi.

A PERSONAL LETTER FROM DR. MULK RAJ ANAND

2nd April, 1988

Dear friend Hooja !

Greetings in the spring which must already be summer in Jaipur !

Increasingly, I have felt in recent years like T. S. Eliot who wrote in the Family Reunion :

'There is nothing at all to be done about it,
There is nothing to do about anything,
And now its nearly time for the News,
We must listen to the weather reports,
And the international catastrophies '

And yet I persist with the fifth volume of my confessional novel—if only for remembrance of things past,

I read the perceptive review by Smt. Madhu Singh about my stories *Tractor and the Corn Goddess*.

Only I wanted to tell her that to reproduce Indian characters one has to transcreate their '*Hai Rabba* !' and epithets to be true to character.

Kipling did this always. And so must everyone who does not imitate Jane Austen, or Graham Greene. Thank you for everything.

I go to the agonised Punjab.

Not that one can do much ! But one's conscience compels one to move. *Mulk Raj Anand*

(Though we have discontinued temperorily the LETTERS TO THE EDITOR column due to constraints of space, we thought thai IBC readers would like to share Dr. Anand's comments and concerns. —B. H.)

A CASE OF SELF–DETERMINATION

Anjoo S. Upadhyaya

SELF-DETERMINATION IN WORLD POLITICS

Lokbharati, Allahabad (1984), pp. 240, price Rs. 100/-

Reviewed by Pramod K. Mishra

Quest for self-determination by nation-states and even by some sub-national groups, is an accepted practice in international politics. However, it has not been frequently used mainly on the ground that the powers that be have always a vested interest to maintain the *status quo* The emergence of Bangladesh as a new State on the political map of the world is one of the latest emaples of self-determination (by an oppressed people in the erstwhile undivided State of Pakistan).

Dr. Anjoo S. Upadhyaya has taken up a challenge of finding a linkage between the war of liberation in Bangladesh and the well–known conventional laws relating to the principle of self-determination. Some of the pertinent propositions, which she raises at the outset, need to be emphasized. In her opinion, the right to self-determination, in spite of its gaining popularity in historical times, by and large "remains an evasive concept, subject to diverse interpretations". Her logic to treat the liberation struggle in Bangladesh as a successful assertion of the right to self-determination by a people, is based on the following edifice.

"It was a unique phenomenon of the post-Second War era, wherein a numerical majority of a particular state decided to exercise this right against the exploitative minority regime and established a separate state as a result of an armed liberation struggle. The case brings into strong relief the apparent contradiction between some basic concepts of the contemporary international system, as that of territorial integrity and self-determination; domestic jurisdiction and gross violation of human rights; non–intervention and rendering assistance to a people fighting for a just cause".

HISTORICAL PERSPECTIVE—SINCE 1776

The author divides her work into 2 broad sections. The first section provides a theoretical backdrop to her study. She dives deep into world history to trace out the first few cases of self-determination. It is convincingly argued that the American Declaration of Independence on 4 July, 1776 was the first "modern" exercise in the use of self–determination. Within a few years, the principle was used by the French revolutionaries to overthrow the tyrannical Louis dynasty. However, their strategy was different in the sense that they preferred democratic means to violent armed struggle in their demand for self-determination. The quest for self-determination suffered a setback at the Congress of Vienna in 1815, when the map of Europe was redrawn arbitrarily on the basis of military strength.

But during and after the First World War, the slogan of self–determination was again sounded. The Russian revolutionaries led by Lenin categorically "outlined three stages through which the self-determining entities must go through in course of acquiring sovereign existence". These were as follows: First, there was a need to mobilize the national sentiment and the interjection of the peasantry into the struggle for political liberties in general and for national rights in particular. Second, there was a marked antagonism between globally mobilized labour and the international capital. Finally, victory of the proletariat in one big state would automatically expedite revolutions every where and bring about a downfall of bourgeois democracy.

The late US President, Woodrow Wilson also categorically expressed in his address before the **League of Nations** on 27 May 1916, his commitment to the principle of self–determination. However, there was a fundamental difference between the Soviet and American perceptions of self-determination, which the author should have analysed with greater depth. For instance, it could be clearly emphasized that the Wilsonian notion of self-determination was narrowed down to supporting the democratic regimes in Europe, as against the authoritarian ones. Besides, Wilson had hardly any sympathy for the struggling national groups in Europe like the Czechs, the Finns, the Poles etc. who were oppressed by their tyrannical rulers.

U. N. CHARTER

The author systematically diagnoses the various provisions in the UN Charter and a number of General Assembly Resolutions which relate to the principle of self-determination. She gives a lengthy interpretation of the UN Charter, Article 1, Paragraph 2 which states as follows: "To develop friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples". She also traces the links of self-determintion with decolonization, human rights and the right of secession. The frequent use of 'peoples' in the UN Charter remains a point of controversy in the evaluation of scholars of international law like Sir Iver Jennings, Oppenheim etc.

During the Second World War, the issue of self-determination figured quite prominently, but with a difference. No one would like to drag the various ethnic communities, when the issue of de-colonization was discussed in the post-war phase. However, the issue of Jewish minority in Palestine and the status of Muslims in pre–partition India did raise some con-

(Continued)

A CASE OF SELF-DETERMINATION

troversy among scholars. The author cites the case of Goa's merger with India in 1961, as another vindication of the principle of self-determination by the UN General Assembly and duly supported by the Soviet veto at the Security Council.

THE CASE OF BANGLADESH

In the second section, the author makes a searching analysis of the liberation of Bangladesh. The systematic use of internal colonialism in an otherwise unnatural State, the various manifestations of Bengali resurgence as reflected in the language riots in the 195 s, the six-point demands of Sheikh Mujibur Rahman's Awami League, the brutal crack-down of the army junta led by Gen. Yahya Khan and duly supported by Bhutto's People's Party of Pakistan, the untold human tragedy in East Bengal, the heavy burden of ten million refugees in India, New Delhi's vain attempt to persuade Pakistan for a political solution, the Soviet recognition of the new political realities in the sub-continent as against the callous indifference to army brutalities by Washington and Beijing, the active involvement of Indian army to extend all-out support to the '*Mukti Bahinis*' and finally the liberation of Bangladesh—the full chronicle is there.

In her conclusion, the author convincingly argues that the case of Bangladesh was "*sui generis*" in the sense that it was the only instance in the post-Second World War period, "wherein a new sovereign state from within an already existing sovereign state was created as a result of an armed liberation struggle". It not only highlights the status of the right to self-determination in contemporary world politics, but also embodies certain typical problems faced by the post-colonial states in the contemporary world, specially the problem of reconciling the concept of right of self-determination with that of territorial integrity.

The author also suggests two necessary preconditions for the successful operation of the principle of self-determination. First, it is only when the integrative power of democracy is not employed to accommodate various disaffected groups within a national society that the demand of self-determination arises. Second, the successful assertion of the issue of self-determination depends largely on a favourable balance of global and regional forces, as was the case of Bangladesh.

On the whole, such a maiden attempt by a scholar on a highly controversial arena of international politics is indeed commendable. One only ardently hopes that several other issues relating to the concept of self-determination, the various lacunas left in international law and conventions would be investigated by many more researchers.

Dr. Pramod K. Mishra was until recently Professor of International Relations, Netaji Institute for Asian Studies, Calcutta. He has now moved back to the Delhi University.

BOOKS READ RECENTLY —*D. D.*

FEMALE POWER AND MALE DOMINANCE—
On the Origin of Sexual Inequality

by **Peggy Reeves Sanday**

Cambridge University Press, Cambridge etc. (1981)
(Reprints 1982, 1984, 1985, 1986, 1987) pp xvii+295.

Using cross-cultural research on over 150 tribal societies, Prof. Sanday establishes that male dominance is not inherent in human relations. Rather, it is a solution to various kinds of cultural strains. Through this research, she rejects the argument of universal female subordination. She argues that power and dominance are determined by a people's adaptation to their environment, social conflits and emotional stress.

In the epilogue, Prof. Sanday relates Western male dominance with the masculine bias in the Judaic and Christian traditions. She further compares it with male dominance in other cultural traditions.

The book carries a large number of tables and figures. It also has a most useful bibliography.

AT THE DAWN OF TYRANNY

THE ORIGINS OF INDIVIDUALISM, POLITICAL OPPRESSION AND THE STATE by **Eli Sagan**

Vintage Books, New York, 1985, pp. XXIII+420

The book is of great interest to anthropologists as well as historians. The author primarily uses data from three cultures : ancient Buganda in East Africa, ancient Polynesian Tahiti and ancient Hawaii, also a Polynesian culture in the Pacific. He also freely uses information from other societies. On the one hand, we learn about the lives of special and ordinary people: a prime minister, a prime minister's wife, a king, a page at a court, an itinerant actor, a renowned warrior or a poor back-country peasant; on the other, we come across an attempt to explain why our ancestors destroyed the primitive world to create a complex society which ultimately led to archaic civilization "Primitive" society, Sagan points out, had no class differences, no tyrannical monarchy, nor aristocracy. However, primitve society was egalitarian for adult males. "Complex" society, on the other hand, had poor people, aristocratic tyranny and severe political oppression. It had human sacrifice. The three representative cultures studied by Sagan are described as "complex" societes. Beyond this was the archaic society with its concepts of justice, law and the beneficient ruler as its ideals. It became the first society when a great discrepancy developed between ideal and actual behaviour.

Every primitive society that embarks on a developmental journey, says Sagan, becomes a complex society. "The logic within this advance is not primarily economic or scientific, or even rational, although these qualities are a part of the process; it is primarily a psychological logic." Sagan's thesis thus rests on the

(*Cont. on next page under col. 1*)

A LIST OF 789 LIBRARIES OF DELHI

DIRECTORY OF LIBRARIES IN DELHI Compiled by S. K. Bhatia and Surender Kumar

Reliance Publishing House, (1988) 268 p. Rs. 150/-

Delhi, the capital of India, in keeping with its cultural and political status, is the seat of many libraries of all kinds, both big and small. Manned by professionally trained and academically aware staff, the Delhi libraries have been covered by many directories, both all-India and of an exclusive Delhi character. Some of the earlier "exclusive" directories of Delhi libraries were :

(i) *Directory of Libraries and Who's Who in the Library Profession in Delhi*, edited by N K. Goil *et al* (Delhi : Delhi Library Association, 1964).

(ii) *Directory of Libraries in Delhi*, compiled by Surender Kumar (New Delhi : Sterling Publishers, 1973).

(iii) *Directory of Libraries in Delhi: A Comprehensive list* by S. K. Bhatia. (New Delhi : D. K. Publishers, 1979).

The last source, termed as the first edition of this directory, merely listed 332 Delhi libraries. Its present revision, under review, not only expands the number of libraries to 789, but also fills each entry with important data about the libraries. In the main part, there are 783 libraries and six libraries have been listed in the supplement. Thus the total number 789, perhaps the largest number in any Indian city library directory.

INFORMATION ON MANY POINTS

In this directory, all types of libraries (except of the schools) have been included. Libraries have been arranged alphabetically by the name of the library. The information collected through a questionnaire provides the name of the library and complete postal address, including telephone number.

Each entry further contains information respectively about (i) its year of establishment, (ii) staff strength (split into professional and non-professional categories), (iii) name of the librarian, (iv) annual budget for reading material, shown separately for books and journals, (v) total documentary collection by form, such as books, periodicals, and (vi) special collection, if any, (vii) number of current periodicals subscribed, (viii) cataloguing and classification systems used, (ix) photocopying facilities, if available, (x) publications of the library, if any; (xi) the working days and hours, (xii) and future plans of the library—the last item of information indicated by only a few libraries.

But many of the libraries have been merely listed, as (to rehash the complaint of the editors), "large number of libraries did not respond in spite of repeated reminders at a considerable cost". Such difficulties in India are too common. The best alternative was to approach each librarian personally.

LIBRARIES OF VARIOUS TYPES

The text is followed by a very broad subject index, which has also an entry on "government libraries", which are considerable in number. In fact, this index mixes the *kind* of libraries with the *subject* of the libraries. Index reveals that public and general libraries outnumber other type of libraries. Next in numerical strength are the social science libraries of Delhi. There are also considerable number of libraries on science and technology, and on technical education. This scanty index is followed by (chief) librarian index. Both the indexes refer to the serial number of the entry. There could be many more such indexes, such as type of classification and cataloguing index, services offered index, etc.

Though the number of libraries included in the directory is impressive, it can lay no claim to being an exhaustive list. In Delhi, there are numerous libraries either belonging to many large or small institutions or some of them are so unattached and hidden that it is very difficult to identify and list them all. Pointing out a case at random, the library of the Indira Gandhi International Centre for Arts has not been listed. Anyhow, such small omissions and limitations do not lessen the value of this otherwise useful reference tool, which will be of good use to the growing tribes of researchers, librarians, booksellers and library historians.

M. P. Satija of the Guru Nanak Dev University, Amritsār, is a regular contributor of this journal.

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intimate and intricate connection between the stages of progress of the psyche and the stages of social devlopment.

Nineteen eloquent black and white pictures from Africa and the Pacific Islands are selected to support Sagan's theroy.

"D. D." are the pseudonymic initials of a learned academic contributor based in New Delhi. We welcome this effort and hope to publish a few more short comments in the same vien in subsequent issues of IBC. More detailed comments on these books are cordially invited.

—Editors

What a pity though that hardly one out of ten Libraries in Delhi subscriber to this Journal ! Since this is a journal about books, we wish to have regular features on important or useful libraries and their contributions to the cultural renaissance and academic performances. This invitation is open to all readers.

—Editors

SOME SPOKEN ASPECTS OF SANSKRIT

Vasant V. Bhandare

SANSKRIT SPEECH HABITS AND PĀNINI :

Concept of Adesa and Āgma & Speech Habits of the People who speak it

Takshila Hardbound, Delhi (1986), pp. 384, Rs. 225/-

Reviewed by Gangadhar Bhatt

The author, Dr. Bhandare, has established in this book that the spoken aspects of Sanskrit and the peculiar speech habits of the people who spoke it, can be traced with the help of two concepts viz. *Ādeśa* (Substitution) and *Āgama* (Augmentation) incorporated by Pāṇini in his *Astādhyāyī*.

SANSKRIT AS A SPOKEN LANGUAGE : *BHASHA*

As is widely known, Sanskrit was a living reality, a spoken language during the period of the triad of sages *(Muni-Traya) viz* Pāṇini, Kātyayāna and Patanjali. A living organism, specially a language, undergoes changes with the passage of time. When Sanskrit was a medium of expression during the times of *Muni-traya*, then as a corollary, it follows that the people speaking the language in those times must have exhibited their peculiar speech habits.

Dr. Bhandare has quite brilliantly put forth several evidences to prove that Sanskrit was a spoken language, as is evident from the *Aṣṭādhyāyī* which elaborately deals with the topic of accentuation; and it also goes without saying that the accents are meaningful only when the words are uttered. There are a number of rules which adjoin the different types of accent so far as the intonation of a sentence is concerned.

Pāṇini invariably refers to speech by the expression *Bhāṣā* and this is no doubt a very significant point. The word *Bhāṣā* is obviously derived from the root √*Bhāṣa* i.e. to speak, and *Bhāṣā* cannot have any other meaning except the spoken language.

It is also equally interesting to note that even in the *Mahābhāṣya* of Patanjali, the term Sanskrit as the name of the language occurs nowhere.

SOME RULES & DEFINITIONS

During the discussion of the topic, it has been further pointed out that the argument in favour of the spoken aspect of Sanskrit is not only based on sentence intonation and accents, but also on onomotopoetic word-formation and doublets which shed a new light in this context. The rules (8.1 8 to 8.1.14) are highly interesting. Even a few examples illustrative of these rules will suffice to establish this point.

The rule *Nityavīpsayoḥ* (8.1.4) enjoins the repetition of the whole expression when the sense of *always (nitya)* and *each (vīpsā)* is to be conveyed.

In his scholarly treatise, the author has vividly specified the meaning of the term *Ādeśa* and stated that the term "*Ādeśa* acquires the meaning "to announce" "to teach" etc., but in the shade of grammar, the expression *Ādeśa* has acquired a special connotation. The word *Ādeśa* is endowed with the special meaning conveying thereby that "which is ordered in the place of another and hence a substitute". The term *Ādeśa* necessarily implies two elements : (1) the original elements and (2) that element which is ordered in place of the original one.

Āgama, as defined by the grammarians, presents some important characteristics of this technical term. First of all, *Āgama* is a foreign or outside element, This is precisely brought out from '*anyatra*'. Secondly, this element is an additional phonetic element – the aspect which is rightly emphasized by the expressions "*Yo Varnaḥ Srūyate-adhikaḥ*",

The behaviour of *Ādeśa* is quite distinct from that of an *Āgama*. The behaviour of *Ādeśa* as described is like an enemy taking the possession of the domain of a vanquished opponent, whereas *Āgama* is like the mark of '*Pundra*' (ashes) on the forehead.

ADESA & AGAMA—SANDHI & SAMASA

The title given to the book, "*Sanskrit Speech Habits and Paṇini*", as envisaged by the author himself in the introduction of the book, is mainly owing to the fact that it deals specially with *Ādeśa* (Substitution) and *Āgama* (Augmentation) in the development of Sanskrit. The author further elaborates that the spoken aspect of the Sanskrit language and the peculiar speech habits can be suitably propounded with the help of these two concepts viz *Ādeśa* and *Āgama*.

The author has examined and analysed the rules of Pāṇini relating to *Sandhis*, *Samāsas* and the roots in the light of these two concepts for tracing the speech habits of the people who speak it. While explaining *Ādeśa*, the author has enumerated eight type of *Ādeśa* (substitute) with all their necessary details. Two outstanding features are especially noteworthy : first, all these substitutes have a direct bearing on semantics and second, they are concerned with words rather than letters.

The substitutes occuring in the field of phonetic combinations are seen to be assuming different forms and revealing a surprising variety of the speech habits of the people. The author has confined his study of substitution and augmentation in the context of *Samāsa*, *Sandhi* and the roots in chapters three, four and five of this book, and hence the study of *Ādeśa* related to the case termination does not fall within the purview of the work. It is not irrelevent to say that if a compound is considered as a crowning piece of Sanskrit language, *Sandhi* (combination of two

(Continued on next page)

SOME SPOKEN ASPECTS OF SANSKRIT

words by means of certain rules) can be regarded as a precious ornament.

Sandhi is designated either as *Sanitā* or *Sandhi.* This is a phonetic combination of various kinds. It may be a combination of two vowels or two consonants or one vowel and one consonant, as can take place due to their close utterance.

The author has laid great stress on the use of *Samāsa* (compounds) which is very important in the formation of speech habits. The compounds formed in compliance with the spirit of the rules of Pānini alone are capable of conveying the intended sense, and hence they are indispensable part of the daily speech. The substitution here is perfect. The uncompounded expressions are substituted by their corresponding compounds. The formation of the *Upapada Tatpuruṣa* compound reveals the vividness of the spoken Sanskrit language.

Both these concepts of *Ādeśa* and *Āgama* are seen to be acquiring additional dimensions in the context of the roots (*Dhātu*). Substitution here is full-fleged in the sense that one word is substituted by another. The augmentation also does not remain any longer as a mere additional phonetic element, but it has an additional role to play – to bring about a drastic change in the meaning of the expression, which is connected with the affix.

The author has put in great labour in collecting the requisite material from the works on grammar and in collecting it for his purpose. His book shows his wide acquaintance with the primary and secondary source material, and it also evinces his capacity for critical analysis and assessment. His knowledge of Sanskrit is manifest in his copious references to the work and his expression in the language is quite impressive.

Dr. Gangadhar Bhatt is Director of Rai Bahadur Champalal Oriental Research Institute, Jaipur.

A SHORT COMMENT

SCIENCE IN ANCIENT CHINA

I have gone through the book entitled AN INTRODUCTION TO SCIENCE AND CIVILISATION IN CHINA by Mr Ho Peng Yoke *(Oxford University Press–1985)*. The book is divided into four parts dealing with fundamental concepts, Chinese mathematics, Chinese astronomy and Chinese alchemy It very well depicts the ancient traditional Chinese concepts and their influence on contemporary thought in the respective disciplines today. The 18th and 19th century Chinese mathematics makes not only a very interesting study, but also indicates how in the later part of the 19th century, it was influenced by western mathematics.

It is a well-known fact of history of sciences that ancient Chinese astronomy was very well developed and the astronomical data available are quite comparable in accuracy with the modern data even as long back as 134 BC. The nova discovered by Hipparchus in 134 BC was unmistakably recorded by Chinese star clerks.

The knowledge of the Chinese alchemy and their methods of treating various diseases were unique, and even now some of the modified methods are used by modern scientists.

Perhaps these could have formed a more interesting study if it had simultaneously mentioned some of the works of the Indian mathematicians, astronomers and alchemists. I believe this because there was a close inter-action between China and India since time immemorial. I congratulate the author for collecting this valuable information which should be useful for those who wish to study the development of various sciences in different countries and on a comparative basis.

Prof. R. P. Agarwal was, until recently, Vice-Chancellor, University of Rajasthan, Jaipur.

A Short Comment *on* BHABANI SEN GUPTA edited Two Volumes

REGIONAL COOPERATION & DEVELOPMENT IN SOUTH ASIA

South Asian Publishers, New Delhi 1986,
Price Rs. 100, each Volume

Comment by Shashi Upadhyaya

The region of South Asia with India, Pakistan, Bangladesh, Sri Lanka, Nepal, Bhutan and Maldives has some unique features. South Asia has one-fifth of world's population and 3.31% of the land area. It is poorly endowed with natural resources; and the natural resources other than land are very unevenly distributed within the region. It is divided among western type democracies, monarchy and military dictatorship. Yet there are common strands which indicate potentiality for cooperation among the South Asian countries. The countries of the region share common experiences of their colonial legacy, economic underdevelopment and population explosion. They are now facing the problems of ethnic and political conflicts, national security and stability. Their life-styles, conventions and customs are identical, and yet these countries are different in many respects.

Yet, in view of the factors enumerated above, the imperatives for regional cooperation have been recognized by these countries. Cooperation means actiing together-acting not in conflict, nor acting for integration; and SAARC has been formed in this spirit of adjustment and accomodation.

There is a lot of literature on SAARC. A number

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REGIONAL COOPERATION IN SOUTH ASIA

of articles have been written and edited in a number of volumes. One such volume has been edited by **Bhabani Sen Gupta**, Research Professor at the Centre for Policy Research, New Delhi. It is an extremely useful volume with articles written by various authors covering political, security, perceptional and behavioural aspects of regional cooperation and development in South Asia.

Different authors have successfully tried to argue in detail about the possibility for India and Pakistan to avoid a nuclear arms race, without deviating from their respective nuclear policy. Is South Asia spending too much on defence? How do rising military costs affect development? What are their political and social consequences? Are the countries of South Asia getting over their traditional conflicts over territory, frontiers and other factors inherent in the partition of the sub-continent in 1947? Are they getting immersed in a new web of conflict that is mainly ethno-political in nature? Are they getting increasingly involved in each other's domestic conflicts?

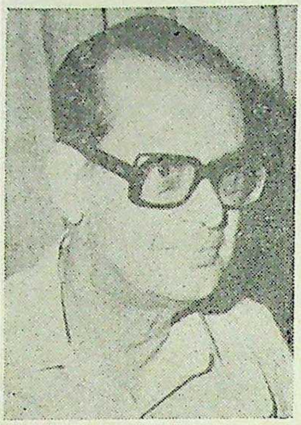
To these and the other sharp-edged questions which dominate the debate on South Asian regional cooperation, the authors of this volume offer some provocative, innovative and daring answers. Some of the papers, such as Suneet Vir Singh's study of *Mutual Perception of the South Asian States*, are pioneering exercises in hitherto unexplored aspects of South Asian regionalism. In this category also come P. R. Chari's highly challenging essay on *How to prevent a Nuclear Arms Race in South Asia*, and the one by S. D. Muni's on *Possibilities of controlling or even reducing Defence Expenditures*, once regional conflicts have been defused and the South Asian states brought together on a stable platform of friendly relationships.

The second volume is broadly theoretical. Urmila Phadnis, Charles Abheysekara and Ambalavaner Sivarajah have discussed in great detail the diverse implications of ethno-political tensions and conflicts in South Asia.

Chaitanya Mishra and Pradeep Bhargava have built theoretical profiles of the *State-System in the Region* with a view to measuring the short and long-term reach of regional cooperation. The last two chapters of the second volume are devoted to *Development Issues*. One sums up the commonalities in the development perspectives of South Asian States. The other offers a penetrating examination of the enormous possibilities for regional development hidden in the vast water resources of the eastern flank of the sub-continent.

Ms. Shashi Upadhyaya is a Research Scholar at the South Asia Studies Centre, University of Rajasthan, Jaipur. We hope to publish more detailed review of these two and other volumes on the South Asian Region.

—Editors



Advertisement

RAJASTHAN FINANCIAL CORPORATION

EXCERPTS FROM THE CHAIRMAN'S SPEECH
Delivered at THE
33rd ANNUAL
GENERAL MEETING

Gentlemen,

It is a matter of great pleasure and privilege for me to welcome you all to the 33rd Annual General Meeting of your Corporation. The Annual Report of the Board of Directors and the audited accounts, alongwith the Auditor's Report thereon for the year ended 31st March, 1988 are already in your hands and I hope you have been able to go through them. With your permission, therefore, I shall take these as read.

I am glad to inform you that in all the three key areas of sanctions, disbursements and recoveries, your Corporation scaled new heights during 1987–88. The highest ever amount of Rs. 89.13 crores was sanctioned by way of loans, Rs. 57.26 crore were disbursed and Rs. 49.69 crore were recovered. The significant improvement in overall performance of the Corporation has also resulted in profits of Rs. 2.42 crore during the year, the highest ever in the history of the Corporation. The performance is particularly gratifying because 1987–88 witnessed the worst drought in recent history, with its repercussions upon all economic activities.

During the year 1987–88, your Corporation acted as a promotional agency and also laid substantial emphasis on promoting non-traditional industries in the State based on advanced technology, like electronic toys and calculators, precision electronic computers, welding electrodes, plastic moulded luggage, rotational moulded water storage tanks, plasticiser, ampicillin trihydrate etc. Your Corporation started identifying viable projects and the industrial potential of the State and offered these projects to potential entrepreneurs.

Your Corporation also acted promptly in reviving closed and sick units by appropriately rescheduling their accumulated overdues, waiving penal interest, according approval of change in management either by way of mutual consent or outright sale and providing relief under the revival scheme of IRBI and IDBI in consultation with the commercial banks. As a result of regular follow-up, the overall recovery of the net collectable amount went up by 1.04% over the preceding

(Continued)

year thereby substantially improving the financial position of the Corporation.

Realising the gravity of the situation created by drought condition, your Corporation came out with a scheme to provide relief to affected industrial units by way of waiving penal interest and arranging rechedulement of instalments wherever found necessary.

SANCTIONS

I am glad to inform you that this year, your Corporation accorded loan sanctions which were the highest ever in its history. Loans worth Rs. 89.13 crore were sanctioned to 4444 units during the year. The most significant feature about the sanctions accorded during the year was that small scale and tiny industries continued to be the focus of our attention and loans amounting to Rs. 86.70 crore were sanctioned to these sectors alone accounting for 97.27% of the total assistance sanctioned in the year 1987–88.

DISBURSMENTS

During the year, your Corporation disbursed Rs. 57.26 crore as against Rs. 45.63 crore disbursed during the previous year thus recording an increase of 25.49%. The Corporation was able to disburse this enhanced amount due to the effective follow-up measures taken for expeditious implementation of assisted projects.

RECOVERIES

Your Corporation recovered Rs. 49.69 crores duing the year 1987-88. This is an increase of 28.76% over the previous year's recovery of Rs. 38.59 crores, which is commendable looking to the recessionary market conditions prevailing for most of the period under review.

SPECIAL SCHEMES

The Corporation had accorded sanctions of the order of Rs. 4.11 crore to 1047 SC and ST entrepreneurs, Rs. 1.07 crore to technocrats, Rs. 1.51 crore to exServicemen and 1.14 crores to 282 women entrepreneurs of the State.

The Shilpbari Scheme had been introduced for providing assistance to artisans on an experimental basis in the State. The Scheme has evoked an encouraging response. During the year, 35 Shilpbari centres were created in the State and Rs. 1.76 crore was sanctioned to 610 artisans.

The Corporation also implemented a new scheme called SEMEX (Self Employment for Ex-Servicemen) sponsored by the IDBI and the Director General, Resetlement, Govt. of India during the year. Under the scheme, the Corporation extended financial assistance of the order of Rs. 1.51 crore to 95 Ex-Servicemen.

SEED CAPITAL SCHEME

With a view to enabling entrepreneurs having requisite skills and technical and managerial experience to set up new projects in the SSI Sector, the Corporation provided seed capital assistance of Rs. 61.46 lacs to 19 units to bridge the gap in promoter's contribution.

INVESTMENT SUBSIDY

During the year, Capital investment subsidy (both Central and State) was sanctioned to 3037 units for Rs. 14.91 crore by the Corporation. During the year, the Corporation also disbursed subsidy to the tune of Rs. 6.78 crore to 2520 units.

BUSINESS PROMOTION

To attract entrepreneurs from within as well as from outside the State, industrial promotional campaigns were organised by the Corporation during the year, in collaboration with RIICO, at national level and district level in close cooperation with the District Administration and other industrial promotion agencies. As a result of these promotional activities, the Corporation was able to increase its business substantially with an increased inflow of loan applications during the year under review. The Corporation also actively participated with the Bureau of Industrial Promotion for providing One Window Service to entrepreneurs.

PROSPECTS

In 1988-89, campaigns are proposed to be organised at District and Panchayat Samiti levels for promoting more industries in the tiny sector. Hundred Shilpbaris are proposed to be set up in the State during the current financial year.

You will be happy to note that your Corporation laid emphasis on upgrading the skills of its executive and employees so as to improve their performance and productivity and to give them confidence to shoulder higher responsibilities. I am also happy to say that the relations between the employees and the management at all levels remained cordial during the year.

I would like to express my sincere and deep appreciation of the dedication, devotion and team spirit with which all officers and staff of the Corporation have worked during the year thereby contributing to the improved performance of the Corporation. I would also like to express thanks on behalf of the Board of Directors to the Government of India, the Government of Rajasthan, IDBI, Commercial Banks and all other financial institutions for their unstinted co-operation and support.

I thank you once again for attending this Annual General Meeting and hope that this Corporation will continue to receive inspiration, help and co-operation from you, as it has done in the past.

I now commend the Balance Sheet and Directors' Report for your valued consideration.

(MOHAN MUKERJI)
Chairman

Note: This does not purport to be the proceedings of the 33rd Annual General Meeting.

Indian Book Chronicle July 1988
Regd. No. R. N. 28625/76 Post Regd. No. D (SW)-023 ISSN 0970-468X

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Printed and Published by S.B. Gupta C/o Aalekh Publishers, Duggar Bldg., M.I. Road, Jaipur (302001) on behalf of Vivek Trust (2/26 Sarvapriya Vihar, New Delhi-110016) at Green Art Printers, Jalupura, Jaipur, and Indo-Burma Printers, Raja Park, Jaipur.

Vol. XIII No. 8 August 1988
Single Copy—Rs. 4.50

ISSN 0970—468 X

TNP

9/11/88

indian book chronicle

A MONTHLY JOURNAL ABOUT BOOKS—REVIEWS, NEWS & VIEWS
A Vivek Trust Publication assisted by Sanghar Vidya Sabha Trust

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Editorial Address : **B. Hooja**, 11, Uniara Gardens, Jaipur (302 004)
Subscriptions & Circulation etc. : **Subodh Bhushan Gupta**, C/o Aalekh Publishers,
Duggar Bldg., M. I. Road, Jaipur (302 001)

INDIAN BOOK CHRONICLE
C/o Aalekh Publishers, Duggar Building,
M. I. Road, Jaipur-302 001

Subscription Rates : Rs. 55/- p. a. 1989 — Rs. 60/-
Scholars, Teachers, Service Personnel
& Senior Citizens : Rs. 45/- p. a. — Rs. 50/-
Rs. 7/- extra on out-station cheques
Foreign Subscriptions : Sea Mail— $ 16 or £ 9 p. a.
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We Regret .... And Extend our Apologies

.. For the inordinate delay in the printing of this issue (and consequent delays in our next for issues). Also for the delays in despatch of the issue for July' 88.

The 'festival season' celebrations during the months of summer and rains and the power fluctuations etc. were some of the hitches we had anticipated and provided for. But we had not considered that the recent sudden rush for printing the Voters' Lists would cause so much dislocation and confusion in the printing circles of Jaipur, with scores of units, big and small making a beeline for the fairly remunerative print orders of the Elections Department/local Electoral Officers, and their compositors going on strike or deserting those who did not go in for printing the Lists.

As some of our regular printers have explained, "Such chances do not come up every day." More than the printers, it is the unorganised labour force of the compositors, most of whom work on daily or piece-rate basis, who have opted to work for the more rewarding 'Elections Job, as they put it. They can earn in a day more than what they would usually get for more taxing jobs over a couple of days' hard work.

We understand that the disruption in the printing schedules/commitments of various local printing establishments would take some time to sort out and things may not be normal or 'as usual' for quite some time. There is every possibility, therefore, for our subsequent issues of September and October also being delayed further. However, August '88 issue is in your hands.

Under the circumstances, we urge and request our patrons to kindly bear with us once more, as they have done in the past, and let things settle down in our printing units. September/October issues will come out as soon as possible.

× × ×

We must also confess that this set-back has completery upset our plans to bring out a number of Supplements or Special Numbers of the IBC in the months to come.

To mark the Third Centenary of the birth of Maharaja Sawai Jai Singh II (1688–1743) we had wanted to bring out a Special Number or at least an appropriate Supplement with our October issue (to be out by the first week of November). But now that does not seem to be possible Perhaps later !

A VIVEK TRUST JOURNAL
Assisted by
SANGHAR VIDYA SABHA TRUST
(Founder Editor : Amrik Singh)

★ ★ ★

GIFTS OF LOVE

Recently we have been blessed with, what may be called for no better words at our disposal, *Gifts of Love* from two different sources.

One of the gifts was some-what unexpected. Some time ago, we had written to Prof. P. Lal, the founder of **Writers' Workshop**, Calcutta and its presiding spirit, that there should be better liaison between the Workshop and this Journal. Lo and behold! The other day we received 3 packets of books, one after another. The packets contained nearly 60 to 70 volumes. Rather unexpected gifts, we must admit. We are publishing the first list in our "**Books Received Column**." For the present, we have many honoured and welcome guests visiting us—the young and old, new or established creative writers, poets, short story-tellers, fiction writers, essayists. We feel honoured and overwhelmed by their presence. By and by, we should come to know them and introduce them to our readers.

Naturally, it would take time before these baskets full of books can be sorted out and sent to possible suitable reviewers, before we can publish their comments. Meanwhile, may we suggest that those of our readers or reviewers who may be familiar with the Writers' Workshop publications or those who may have seen some of these recently brought out books may please help and oblige us by sending us their comments.

We also propose to write to the many poets and writers whose books have been received for their permission to reproduce their work or

Among the other Special Numbers or Supplements we have in the making, we have one dealing with Sociology, for which a local scholar, Dr. O P. Joshi of HCM RIPA has offered to collect and compile the contributions, We are also inching towards a Supplement about the North-Eastern Region of the Sub-Continent. Our plans for a South Asia Number are still pending. We have received a suggestion about a possible Special Number on Feminisim and Feminist Literature. Then, of course, there is the idea to cover the creative writings as reflected in the publications of the Calcutta-based Writers' Workshop. Earlier, we had offered to cover in some length the post-revelution Soviet Literature and the post-Independence literature in India.

× × ×

But before we go into these promising ventures, we must have more active and sustained support from our patrons—readers, reviewers and contributors, the scholars, poets and writers, above all the publishers, distributors and book-sellers, not to forget the librarians of various academic and public libraries. We need subscriptions and advertisements in plenty. IBC continues to be "in the red" ever since its transfer to Jaipur. But how long can that be ?

We also crave the indulgence of patrons for the unwilling decision to slightly increase the subscription rates next year in—1989. Costs of paper, printing and postage leave us no choice, Effective January, 1989, our new subscription rates will be Rs. 60/- p. a. (From scholars, teachers, senior citizens etc. Rs. 50/- p. a. inclusive of postage) The foreign subscription rates will remain unchanged.

—*Editors*

× × ×

The Indian Association of Social Science Institutions (IASSI) is arrenging the **First Joint Seminar of Scientists, Technologists and Social Scientists from 1-3 Nov. 1988** at Parisila Bhawan, National Council of Applied Economic Research, 11, Indraprastha Estate, New Delhi (110002). The theme of the Seminar is *Inter-relations between Science and Technology and Social, Structural, Environmental and Cultural Changes for Eradicating Rural Poverty.*

For detoils write to Member Secretary, ISSAI c/o Instt. of Applied Manpower Research, Indraprastha Estate, New Delhi, 110002·

Indian Book Chronicle

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Vol XIII No. 8 AUGUST 1988

A VIVEK TRUST JOURNAL
Assisted by
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YOUTH TO THE FORE

All through the recent revolutions for social change and struggles for power, and in every country, the youth have been in the fore-front. That is how it should be, if societies and nations have to retain their vitality and dynamism and rejuvenate themselves from time to time.

In our own time, there was the dramatic emergence of Students' Power on the contemporary world scene, 20 years ago, beginning with the historic events on the streets of Paris and other European/world capitals. More recently, there has been some sort of recession, but those events are recalled again and again with considerable pride and nostalgia.

In India too, once again the youth (men and women in the age group of 15–34) are being exhorted to come to the fore-front and actively shoulder or share the responsibility of making a new dynamic and forward-going nation and lead it into the unknown twenty-first century. At the Government of India level and in various States, Departments of Youth Affairs besides Sports and Cultural Activities etc. have been started and a wide range of programmes or activities have been initiated under official sponsorship or patronage. Yet, on the ground, there are not many symptoms of self-generated youthful energy or display of activities involving young men and women and initiated by them.

However, what the situation is and what the political leadership of the party in power in the government at the centre or in the States, or the opposition groups for that matter, are hoping and planning to achieve by devising and mobilising (or "capturing") youth power has been put together in a Ministry of Human Resources Development, Department of Youth Affairs and Sports sponsored study entitled "*YOUTH IN INDIA*". There are other sponsors or collaborators of the project, particularly the Indian Council of Social Sciences Research and various other departments, official agencies and institutes in the country.

The compilation running into 414 pages of text and another 100 pages of annexures as well as bibliography etc., has been competently handled by Dr. (Miss) Saraswathi, at present Director, Publications in the ICSSR.

A USEFUL RESEARCH STUDY

The book contains some very useful background and reference material which is put together in a sort of "non-commital" manner, as the government reports go. But, of course, this is not a government report as such. It can be classified as a research study, largely based on secondary data and putting together of different types of facts or factual information which cover diverse range of topics.

S. Saraswathi : YOUTH IN INDIA—*ICCR, New Delhi* (1988) pp. xvi+507 Rs. 150/–

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Recently we have been blessed with, what may be called for no better words at our disposal, *Gifts of Love* from two different sources.

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We also propose to write to the many poets and writers whose books have been received for their permission to reproduce their work or

YOUTH TO THE FORE

The problems and perspectives facing the youth in India have been briefly summed up in the last chapter, which also mentions the research studies available or the directions which future research should follow. To some extent, a resume of existing or available research work in India has been given in some detail in the last but one chapter.

The first chapter on Youth Population and projection of population by the year 2000 A.D. makes the starting point of the study, followed by a detailed note on the Youth Situation in the country covering such topics as education levels and inequalities in education, followed by the twin problems of brain-drain and drop-outs, the problems of young workers, particularly in the field of employment and the situation in various regions.

After covering, in the third chapter, some aspects of the Rights and Responsibilities of the Youth, chapters 4 and 5 cover extensively the Youth Service Schemes of the Government of India and the State Governments, as well as various types of youth services/schemes organised un-officially and of a voluntary nature. These two chapters seem to indicate the underlining motive behind these research studies and the present compilation. The idea obviously is that some-how the youth of the country should be informed, inspired, mobilised into organised constructive activities, not only for their own betterment, but also for giving a positive constructive direction to the nation-building activities.

A NAGGING QUESTION

This approach should raise a very fundamental issue not only about the present state of affairs or about official government approach (which seem to be the approach in many countries) but also about the future of the youth movements. Here we may refer to only one such issue, or rather a question. What gives rise to youth movements or agitations and overt actions of protest against society or the establishment by the youth ? Is it not always some sort of real or imaginary grievance, a wide-spread feeling of dissatisfaction and discontent which prompts the youth to initiate their protests in the shape of agitations, mass action or the youth movement ? If that be so, how can we expect officially sponsored or guided "constructive" channels of activity to inspire and motivate them ? Guiding or channelising their youthful energies into constructive channels is a laudable object, but it is and should be a part of the educational and training process, so that the youth may attain some measure of confidence about the knowledge they acquire or the skills which they can gather, and then usefully apply these in socially acceptable or constructive channels.

There is no doubt that, apart from the vocal or the active and predominantly urban, middle or upper-middle class sections of the youth, which seem to occupy a prominent position on the stage of vocal expressions or visible actions in the regional or national affairs, there are large sections among the youth, particularly from the so-called weaker sections or backward communities and the women, the under-privileged, who need to be given concrete and positive incentives as well as opportunities to improve their educational or professional skills as well as socio-economic status and ultimately their political role. These two aspects have been generally touched in chapters 7 and 8 of the book, while problems relating to Health, Recreation and the Family-life of the Youth as well as problems like drugs addiction or those relating to the growing tendencies of juvenile deliquency leading to Crime and Revolt by the young have been covered in chapters 6 and 9

(Continued)

GIFTS OF LOVE

extracts from the same, and also to invite their contributions. Of course, that will take some time.

We understand and are gratified to learn that during these three decades of its existence, the Writers' Workshop has sponsored and brought out over a thousand volumes, big and small. This is an achievement of which any one person or group of persons or a publishing house should be proud. We salute the spirit of co-operation amongst the creative writers of India who are associated with the venture and specially P. Lal, the moving spirit behind this enterprise.

In its own way, IBC is also a small "co-operative" venture, gradually establishing its readership in all regions of the country and abroad. Together the IBC and WW can go a long way ! We also invite such other writers' associations and co-operatives to lend us their support.

The second *Gift of Love* has come from New Delhi, from an old personal friend of nearly four decades standing who, for this once, would like to remain anonymous or, as she desired, she would like to cover her identity under a pseudonym, D. D. In spite of her failing health and scores of other commitments, she has come out with a series of short comments on books relating to Indian History and Cultural Heritage, which she has been reading recently. In all humility and gratefulness, we accept this gift—her labour of love and her gesture of grace. In this issue and those to follow, IBC readers would be happy to read her short comments. We hope that some of our more energetic and responsive writers may like to take up these books (and others) for more detailed comments.

—Editors.

I B C needs

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YOUTH TO THE FORE

respectively. (Incidently, these aspscts also give us some idea of the wide span of the various problems or topics which have been covered. But these do not answer the question that has been posed above.)

WHAT LEADS TO UNREST & INDISCIPLINE

There is no doubt that in to-day's scenario of unprecedented social, cultural, economic or technological and political changes, along with the changes in the "value" system, there is much to confuse or bewilder and dissatisfy our growing youth (as in other parts of the world). But what leads to student's unrest, or indiscipline and violence by the youth needs to be studied at some length and in depth. The present volume refers to some such studies made in the past viz; the Ministry of Education Publication in 1954, which refers to a decline in the old prevailing values, lack of leadership among teachers, the growing stress of economic conditions, general decline in the climate of idealisim (which had characterised the national movement) and the defects of the educational system etc. as some of the factors causing students' or youth unrest.

The studies on students' agitations in the Benares Hindu University and the University of Allahabad placed some blame on the rise (and role) of the "Teacher-Politicians and cliques" which dominated over almost everything in the university. The Eduction Commission (1964-66) also analysed the situation and suggested that it was a combination of factors and "uncertain future" which led to frustration or expression of irresponsibility besides the unsatisfactory curricular programme, inadequate teaching or learning facilities, poor level of students --teachers' contacts and so on. The Commission recommended measures for "removal of educational deficiencies", and the creation of "an adequate consultative and administrative machinery" for assisting the students' community, through academic councils etc. [Implementation of such recommendations, though, has not materially improved matters during the last two decades.]

Similar studies have been made by other individuals and authorities, all relating to the period of sixties. As the present volume states, since after the sixties and seventies, except for the period of Emergency, every year there have been agitations and closures of universities though, for some unexplained reasons, "southern India taken as a whole was... less disturbed..." There is a brief comparative note on the roots of students' agitation (pp. 327–335) with brief references to or summaries of various studies conducted in many parts of the country. Broadly the causes or the roots of unrest among the university youth have been identified as follows :—(i) students' participation in politics (ii) over-crowding in the universities;(iii) low social prestige and low economic status of the teachers leading to (iv) their lack of interest in their work or students' welfare; (v) irresponsibility among the students themselves; (vi) faulty examination system, (vii) lack of incentives and facilities for leisure time activities by the students; (viii) mis-use of students unions and (ix) failure to generate and guide youth energies into some constructive channels of useful social work. These findings by G.P.K. Rao *(The Problems of Students Indiscipline, Indian Journal of Social Work, pp. 176-191)* seem to have been repeated or slightly modified and highlighted by other similar studies which have been catalogued in a table *(9.13 on page 332)*. These, however, cover the period from 1960 to 1981.

S. Saraswathi, while giving a faithful summary of these studies, has not been able to co-relate or integrate them into some sort of a critical analysis of the situation, with some prescription of the remedies.

(*Continued*)

POETS' CORNER

Last winter, poet Jayant Mahapatra had come to Jaipur to release a book of poems by R. D. Yuyutsu. On that occasions, both the poets read out some of their compositions. We reproduce below two poems by Jayant Mahapatra. —*Editors*

ON INDEPENDENCE DAY

We have lost those first days
that had crowned themselves with thorns,
the damp tender grass growing to sanctuary
on faiths we could not manage to understand,
we have lost all those stories
about the rustle of the blood
that caught its breath when the British
seized our laughter
tossing timelessly for ages
beneath the time of the sun.
Our dead too, among the scrub on the river bank.
We have lost the pain of making love,
the mist and the darkness and the dance
that fumbled in its *air, and*
in the eyes of our women the dark prayers
that fluttered like temple banners in the sun.
We are careful to say nothing now
to our children that might displease
or provoke them.
A Rubik cube of menace, we feel,
spins carelessly in their immature hands.
"Have you noticed how the grass is empty ?"
I ask my son. His fingertips seem to hold
little tongues of fire he's unaware of.
This talk about India's freedom struggle
is nurtured because of our own weakness,
the black and white eyes of children say.
And the ashes of our dead
take the children by surprise.
spurting up suddenly like water.

Today we creep in
surreptitiously into the house and pull
our memories of the dead in after us;
the computer's increasing sound

(*Continued overleaf*)

YOUTH TO THE FORE

Not enough guidance for future action is available when one refers to some common platitudes such as (a) the "inter-generation gap," (b) "the psyche of the first generation of students or youth from the rural areas," (c) "the heterogenous nature of students population," (d) "problems of urban areas *viz.* agitations, over-crowding, and lack of employment opportunities" or (e) shortcomings like the lack of physical facilities or (f) "politicalisation" of students as well as the University staff and (g) the failure of the system to create or ensure employment at the end of the period of study. By studying or repeating such causes for students' unrest, are we not going round and round in a circle ?

And how does the problem get resolved by making statements that, "the problem today is how to develop healthy means to achieve the desired social changes without entering into the realm of politics" ?. Perhaps in today's world, we cannot make the students or the youth immune from politics.

The problems of the non-university youth, both in the urban settings and in the rural areas, have not been adequately covered. Perhaps there have not been enough researches done in this direction.

YOUTH AND THE INDIAN NATIONAL MOVEMENT

That brings us to the crucial problem of "Youth Power", which has been briefly touched in a historical narration in chapter 10 and another crucial chapter on Youh Policies.

Very few people perhaps know that the youth as well as students' associations preceded the Indian National Congress (or any other such political organisation) by at least a decade. As S. Saraswathi mentions, one of the earliest student's organisations, the Calcutta Students' Association was founded in 1875(i.e. 10 years before the INC) by A.M. Bose. The famous Surendra Nath Banerjee had apealed to the youth from this forum to come forward and participate in the "national programme".

The next period mentioned relates to the Partition of Bengal, when students took to active politics in a big way. There is also a mention of the Bombay Youth League at the same time. Between 1906 and 1918, in Bengal, the students and the youth were also involved in "revolutionary" activities of all kinds in a big way. (68 students were among 184 convicted for revolutionary activities).

The first All-India College Students' Conference was held in 1920 at Nagpur along with the Congress session. Subsequently, this became an accepted pattern. We all know how enthusiastically the students and youth, the teachers and the professionals responded to the "Boycott" and "Non-Cooperation movement" at the call of Mahatma Gandhi.

Then came the phase of "youth activism" or militant activities under the youthful leadership of Bhagat Singh and his contemporary colleagues and under Subhash Chander Bose. The decades of 20's and 30's were full of many stories of their struggle, individual and group actions, mass protests and brave deeds ef sacrifice. There are some reports about this period

One, however, wishes that some social scientists should give more thought and consideration to the students and youth politics of the period, when we had the various students' conferences leading to the birth of the All India Students' Federation (A. I. S. F.). Then, the gradual emergence of political/ideological differences gave birth

(*Continued*)

POETS' CORNER

cannot be drowned by mere noises of the dead.

Perhaps this was the song of the earth
going to ruin our children are getting into,

to amuse themselves and arrive.
But with the child's pulse of our past,
how could we be strong and aggressive and free ?

The thought of buried treasure
still seemed like a confirmation
of a form, a voice to us—
but where was it that one could hide ?
It's only the children perhaps
who can find a place outside of both good and evil.
Like Roshanara, eyes hidden behind dark giasses.
bearing down with the sun's arrogance.
Or becaue India always wanders.
The trouble is:
the dead extend their hands.
but children are alarmed
by the nude, ghastly bones.
The sun runs on without seeing or hearing,

and we have hung out
the carcass of the past in the crossroads:
our chidren keep seeing
our fingers pulling shreds of meat from it.

★

ALL THE POETRY THERE IS

All the poetry there is in the world
appears to rise out of the ashes.
The ash sits between us
and puts its arms across our shoulders.
It makes the world so emptily quiet.
For there is nothing like the ashes
to remind us how little there is to say.

Because poetry doesn't have to raise its voice.

Like the death of my father
it lies only a year down the road,
supporting the days too heavy for us.
No matter what game the ashes play,
poetry simply wants to know what sort of thing
war was, or a sunset, perhaps a bizarre crime.

Poetry, I whisper,
seeing an image of twenty-four bodies gunned down:
their crime, that they were merely in the way.
I could easily understand the crime of love.

(*Continued*)

YOUTH TO THE FORE

to the Rashtriya Swayam Sangh (RSS) among the Hindu youth, the formation of the All India Muslim Students' Federation and the emergence of a Students' Congress during the war years. The students were in the fore-front of these phases of political ferment. In fact, the student and youth activities represented, on a smaller stage but in a more volatile way, the emerging trends of politics at the national scene.

SINCE INDEPENDENCE

Soon after independence, there has been a "decline of the students movement" and rise of "different types of youth involvement". S. Saraswathi devotes some time and space to describe the new scene. We have the Indian Youth Congress, stretching itself to the block or the *taluk* level; the Yuva Janata; The All India Youth Federation (supporting the policies of the Communist Party) and linked to the World Federation of Democratic Youth, the Youth Wing of the Bharatiya Janata Party or the Bhartiya Janata Yuva Morcha; the Democratic Youth Federation of India (1980), the Youth Wing of the Dravida Munnetra Khazgam (DMK) and similar student wings of the various political parties, the Students Federation of India (SFI), the National Students Union of India (NSUI); the Akhil Bhartiya Vidyarthi Parishad (ABVP) and many more, not to forget the All Meghalaya Students Union (AMSU); the All Assam Students Union (AASU); and the All Assam Tribal Students Federation and the more recently active, the All India Sikh Students' Federation

The youth (or students') power grows out of the emerging trends in our national politics, and in its turn, it influences and shapes the national politics. S. Saraswathi has briefly touched upon the role and activities of the students and the youth during 1974–75 Bihar Movement and the emergence of Chhatra Shakti in Bihar, Gujarat and elsewhere. Is it now possible to depoliticalise these movements ? Must we ?

Counter-poised against these "politically" guided or motivated students' or youth associations are the officially sponsored, promoted or linked schemes like the National Service Scheme (NSS) and the existence of various small organisations connected with constructive rural work on a more or less voluntary basis. Obviously these are attempts to bridle or tame the irrepressible or spontaneous power of youth. Perhaps the author wishes to suggest that all these are parts or different aspects of the complex national movement. But she does not touch upon the possiblity or danger of mis-use or the occasional "mis-direction" of these bodies—what is called "politics of expediency and opportunism". Nor has she made any attempt to relate the growing and emerging youth power to the national scene as a part of the political or socio-cultural renaissance and the economic or multifacet reconstruction that is taking place in the secular, democratic and socialistic India. There is a need for a critical evaluation of this aspect.

TOWARDS A POLICY FOR YOUTH : UNESCO GUIDELINES

Unfortunately, the chapter on the Youth Policy also evades this task, though it is a well abridged document of how the Government of India, guided by the concept of theYouth Policy initiated by the United Nations Economic and Social Council (UNESCO) (*Resolution of 30th July' 65*) have been trying to shape and give some positive direction to the youth activities in the country, right up to the celebration of the International Youth Year (1985) so as to stress the role of the

(*Continued*)

POETS' CORNER

Men who lived in the ashes knew how
to age more gracefully, keeping
the strength
they had gathered in the embers
of misery.

Is it poetry always
drawing one toward that distant fire ?

It makes the day seem suddenly
colder.
Perhaps it is the stare of the dead
empress
from the reign of terrors.
And the ashes turn and wheel through
the dance
like birds of prey in awesome grace
in the skies.

—**Jayant Mahapatra**

Books I Read Recently

—D.D.

R. C. Majumdar

(Eds. K. S. Ramachandran
and S. P. Gupta)

INDIA AND SOUTH-EAST ASIA

B. R. Publishing Corporation,
Delhi (1979)

Even at a ripe old age, Prof. R. C. Majumdar never lost his touch with recent researches on South-East Asia.

The nineteen essays in this book were written over an extensive period of time, and are not readily available any more. It is, therefore, most useful to have them under one cover. They deal with various aspects of the ancient cultures of Java, Bali, Malaya, Kamboja, Burma, Thailand and Laos, after they had been in contact with India. There are also some general essays such as *Sanskrit in South-East Asia*, *or Buddhism in South-East Asia* and others.

In spite of new techniques of research and a redistribution of emphasis in terms of sources of inspiration, the essays retain their value, and should be read as reminders of both the dynamics of ancient India and the diligent work of the learned scholar.

(*Continued overleaf below col.1*)

YOUTH TO THE FORE

youth in development and peace. There is a stage by stage account of what happened in India and elsewhere. [Table 11.2 sums up samples of Youth Policies in various countries (*pp. 374-375*) while table 11.3 mentions UN Recommendations for Youth Policies].There is also a mention of the July 1985 World Congress on Youth, its delibrations and its declarations of Barcelona Statement. (Extracts given on P. 191).

S. Saraswathi rightly suggests that in a country like India, to cater to the different situations which exist, our Youth Policy must take note of "the social needs of the depressed groups" such as the rural youth, the youth from the backward or weaker sections, the tribal youth and women. But how this is to be done has not been spelt out.

Indeed, the challenge before any one who wants to spell out a policy for youth in India or give them a sense of involvement in various aspects of the youth programmes is how to reach the deprived or the backward and weaker sections of the youth in the remote rural or tribal areas, and how to motivate or activate them in participatory action within their natural, physical, socio-cultural environment so that youth power can be fully developed and is not wasted, and also the unskilled or the semi-skilled rural youth do not have to migrate away in large numbers to the nearby or distant urban centres in search of some odd jobs.

The only approach that we can think of is for the local communities in the villages and towns and their representative bodies and local institutions to take up these challenges and attend to the physical and social as well as educational, recreational, training and employment needs of the younger generation in keeping with the local environment and in tune with the local all-round development programmes.

One hopes that the informative material and data which have been laboriously put together here will deserve the attention of all policy-makers, educationists, administrators and professionals, and various aspects of this complex subject will become points of discussions and deliberations by all concerned. *—B. Hooja*

Books I Read Recently (Contd.)

Kanya Lal Hazra

THE BUDDHIST ANNALS AND CHRONICLES OF SOUTH EAST ASIA

Munshiram Manoharlal Publishers.
Delhi (1986) pp 217 Rs. 123

The author, Dr. Hazra, the present Head of Pali Department in Calcutta University, has intimate knowledge of Sri Lanka which, in many ways, served as a link between India and South-East Asia. His work on the subject, therefore, possesses a special measure of authenticity. The essays are on the Buddhist annals and chronicles of Ceylon, Thailand, Indonesia and Burma. These sources are utilized to delineate the political, cultural, religious and literary history of South and South East Asia. Apart from Pali works, writings in other languages have also been examined for the purpose.

The author has made good use of secondary sources especially of the writings of P. N. Bose, M. Winternitz, G.P. Malalaseketa, B.C. Law, H. B. Sarkar and M. Bode.

There is a useful bibliography which includes a fair number of indigenous works from South and South East Asia.

Krishna Murari

CULTURAL HERITAGE OF BURMA

Inter-India Publications, Delhi, (1985)

Of all the countries of South-East Asia which have had intimate cultural relations with India, Burma has been the least written about. While French historiography on the subject served Indo-China and Dutch historiography served Indonesia, Ancient Burma, with the exception of Bode and Luce, did not attract the attention of British cultural historians.

Dr. Krishna Murari has done well to draw our attention to the heritage of early Burma. His chapters cover various aspects of the culture and history of that land. They include political history, social life and rural economy, Buddhist language and literature, arts and architecture, and religion.

The book should renew India's interest in Burma in our right, and in relation to early India.

Upendra Thakur

INDIAN MISSIONARIES IN THE LAND OF GOLD

K. P. Jayaswal Research Institute,
Patna (1986) pp ii+124

The book is a welcome addition to some recent publications on India's cultural interaction with other civilisations, especially on India's role in the enrichment of South East Asian heritage. An Introduction, Brāhmaṇa Paṇditas and Buddhist Missionaries form the three chapters of this slim volume. The study is especially notable for drawing attention to the certification of the *brāhmaṇas* in the region *(pp 1-56)* who, against popular belief, not only crossed the seas, but permanantly settled down in foreign lands, to share their knowledge and lore with people of high as well as low birth. While continuing their professional pursuits, they got fully acculturated, and married indigenous women.

The nomenclature *Land of Gold* is a literal translation of the word *Suvarna-Bhumi* or *Suvarna-Dvipa* (Island's of Gold) by which South-East Asian countries are described in ancient Indian literature.

D. D. is a Delhi-based historian.

K. R. Rao : INDIA, UNITED STATES AND PAKISTAN—A TRIANGULAR RELATIONSHIP

Himalaya, Bombay (1985) pp.275, Rs.180/- **Comment by Pramod K. Mishra**

The United States of America, being a super power, has its global interests as the leader of the liberal capitalist world. One of its primacy objectives, ever since the end of World War II has been to contain the growth or spread of communism. In the **Cold War** phase, Washington tried to rope in many newly liberated countries of Asia and Africa in its zeal to encircle the Soviet Union and also communist China. Pakistan, a fragile state born after the partition of the sub-continent when the British left, was a "natural" ally for the US. With its firm hold on Islamabad, the US could control the entire Persian Gulf region and neutralize any Soviet influence.

DIFFERENT PERCEPTIONS

India after independence, was not keen to play second fiddle to Pentagon. Jawaharlal Nehru had already emerged as the spokesman of the emergent free Afro - Asian nations. During the cold war years, it was but natural that New Delhi and Washington could not see eye to eye. There were wide divergences in the perceptions of their respective ruling elites.

While Islamabad gave all-out support to Washington during the Korean War, New Delhi obviously played a much more cautious and mediating role, which led to the cessation of hostilities. Even at the United Nations, the two countries differed on a number of crucial issues like "de-colonization", or on Suez, Kashmir, Hungary etc. Pakistan, which always wanted to browbeat India, more or less supported the US on a number of global and regional issues. However, it had its own reservations on some issues.

THE INEVITABLE TRIANGLE

Dr. K. R. Rao has written a well-documented book on the **triangular** relationship between India, United States and Pakistan. Though, by and large, one may agree with his depiction of the course of events and concerned issues, some of his observations need further probing. In the course of eight chapters and the conclusion, the author has lucidly analyzed the nature and content of the triangular relationship. For instance, he talks of the wide gulf between Washington and New Delhi on a number of crucial global issues. He critically analyzes the issues relating to the variety of military alliances initiated by the US, and how Pakistan was trapped into it. He also diagnoses Washington's dichotomy on matters relating to military and economic foreign aid. His analysis unfolds as to how Pakistan was gradually disillusioned with the US "aid policy" and cultivated the People's Republic of China.

Rao also gives a revealing analysis of New Delhi's reaction to the American "alliance" policy. His exclusive chapter on the Kashmir issue clarifies several misconceptions about the negative role played by the Western Powers in further complicating the issue. Besides, he is quite categorical about the failures of Indian diplomacy at a crucial moment which has resulted in creating further bottlenecks in Indo-Pak relations. Rao's searching analysis on the new cold war issues like Diego Garcia, Afghanistan and the regional wars in the sub-continent is equally commendable.

In all fairness, it must be conceded that the work provides a considerable opening to the understanding of the US strategy in South Asia. Only one modest suggestion is, that he should have clearly focussed his study by advancing, at the introduction stage, his hypothesis in a clear-cut way. Besides, he could have avoided a lengthy conclusion, which sometimes tends to go out of focus.

Dr, Pramod K. Mishra was Professor of International Relations at the Netaji Institute for Asian Studies Calcutta, when he sent his review last year. He has now moved to Delhi.

Extracts from BARCELONA STATEMENT
World Congress on Youth July 1985

......the participants in the Congress attached particular importance to:
— taking account in youth programmes of the problems of the most disadvantaged young people and the cultural characteristics of the community to which they belong;
— developing activities aimed at promoting the education of young people for peace, mutual respect, solidarity, tolerance and understanding between peoples;
— supporting initiatives by young people themselves, including those of an informal nature, in the economic, social, political and cultural fields;
— increasing support for youth mobility and youth exchanges;
— enhancing the democratization of education systems;
— supporting the involvement of young people in the use of technology appropriate to their cultural identities, taking into account its social consequences as well as its implications for working conditions, so as to enable young people to use the new production methods and communication media in their projects and initatives In this connection, appropiate programmes for education and vocational training should be encouraged.
— in general, involving young people in decision-making and in the implementation of initiatives as active partners in development strategies.

Moreover, one of the basic ingredients in any youth policy is promotion of the activities of associations of young people in every branch of the life of society, including development, safeguarding of the cultural heritage, protection of the environment, cultural and sports exchange and action for international solidarity....

Extract taken from the book YOUTH IN INDIA

ABOUT A CONTROVERSIAL POET

S. M. H. Burney

IQBAL : *POET PATRIOT OF INDIA*

(Trans. S. S. Hameed)

Vikas Publishing House, New Delhi, (1987)

Comment by R. K. Kaul

As Mr. Burney, (former Governor of Haryana) informs us, this book grew out of a lecture originally entitled "Iqbal and National Integration". It sets out to prove that our response to the earlier phase of Iqbal's poetry has been distorted by some of Iqbal's later utterances. Iqbal has been honoured as the founder of the idea of Pakistan. This fact alone has caused some reactionaries in India to denounce his poetry as communal.

Burney deserves our gratitude for rectifying this injustice to the great poet. There is enough evidence adduced from the poems, the lectures and letters of Iqbal in this book to demonstrate that in his early days, he "sought to inculcate in his readers an awareness of a sense of pride in Asian countries... their rich contribution to the progress of human thought". *(p.vi)* In this respect, he performed a role similar to that of a very different poet, Rabindranath Tagore. They both wanted to restore self-respect to the enslaved nations of Asia.

Again, Burney is able to show, with evidence from the poems, that Iqbal did try to come to terms with Hindu thought. The poems addressed to Rama, Nanak and Swami Rama Tirath are quoted in Roman and duly translated. More seriously, Iqbal took pains to grasp the doctrines of the Vedanta. In *Javed Nama*, there is a dialogue between Vishwamitra and Rumi. While Iqbal admired the gospel of action preached in the *Gita*, he could not bring himself to accept the doctrine of *Maya*.

These two chapters are followed by chapters on the freedom movement, national integration and "Iqbal and Pakistan".

The scope of the book is a strictly limited one. It is to be judged within its prescribed limits. For instance, it would be unfair to accuse the author of failing to discuss the poetry of Iqbal. Others, he modestly states, have done that well enough already. Similarly, the author does not attempt a close analysis of Iqbal's philosophy.

It is essential, however, to point out that there are two limitations in this book. Owing to the topical relevance of the subject, Burney has been selective in using his sources. He is fully aware of evidence which would run contrary to his thesis, but he has chosen to ignore the passages which show Iqbal in a different light.

The iconoclasm of the early Iqbal was wide in its range; idol worship was only one aspect of it. The later Iqbal, however, made specifically anti-pagan or anti-Hindu utterances. These the author has tactfully omitted. This is understandable. A book meant for the ordinary reader need not dwell on the unpleasant side of Iqbal, especially when his concept of the universal brotherhood of Islam transcending all geographical boundaries is difficult for the average reader to grasp.

A parallel with Milton would be in place here. Milton's un-Christian rejoicing over the discomfiture of Roman Catholic priests, worshippers and monarchs is not a matter to be given undue weight in a book addressed to beginners. It is likely to limit the appeal of his poetry. Nor should an introductory essay on Dante talk of the eighth Circle of Hell in which the Prophet Mohammed is included among the Sowers of Discord.

The other shortcomings of this book are less excusable. So determined is the author to prove his case that he misinterprets the evidence at places. On page 9, for example, he takes the word "stranger" in a very famous poem of *Bal-i-Jabril* to mean the foreign ruler. In fact, the poet makes it clear that the speaker of the line is a *Qalandar* (i. e. mendicant) who is advising the reader to "delve into your being", and that the dictum of the speaker refers to the world of the soul (*man ki duniya*). The poet even says that "No alien rules over the soul's domain". Burney nevertheless quotes the poem in a chapter on the "Freedom Movement".

Again in his effort to denounce the concept of Pakistan, Burney goes to the extent of stating that Jinnah himself disapproved of Rahamat Ali's idea. His authority for this statement is Frank Moraes. Moraes in *Witness to an Era* (Vikas, 1973) says that Jinnah lifted his eyebrows at the mention of Rahmat Ali's name. Moraes adds : He seemed to regard Rahmat Ali's concept of Pakistan as some sort of Walt Disney dreamland if not a Wellsian nightmare. (p. 121) If the lifting of eyebrows can be taken by a colourful journalist to mean so much, it does not follow that a scholar should build a purely conjectural thesis on its basis.

Burney's aim is wholly commendable. He would have succeeded far more in accomplishing it if his zeal had been tempered with discretion. By overstating the case in the later chapters, he has weakened his thesis.

Prof. R. K. Kaul, Professor Emeritus, is associated with the Deptt. of English, Rajasthan University, Jaipur.

REPRINTS & REPRODUCTIONS

[We have occasionally brought to the notice of our readers reprints of articles and book reviews from other journals We now intend to make this a regular feature. The Book Review reproduced below with the Editor's permission has appeared in Vol. IV No. 40, September, 1987 issue of the **Aryan Heritage**, *New Delhi. We have resorted to this device, because no review copy of the publication was received in our office Yet we felt that I.B.C. readers should not be deprived of an introduction to such an important volume by a learned writer and critic of the stature of Dr. K. R. Srinivasa Iyengar. —Editors]*

UNITY OF INDIAN LITERATURE

A Comment by K. R. Srinivas Iyengar

ENCYCLOPAEDIA OF INDIAN LITERATURE,
Chief Editor, **Amaresh Datta** (Volume I)
Sahitya Akademi, New Delhi, Rs. 400.

The (*EIL*) scheme was launched over 12 years ago, and there have been changes in the Chief Editorship, as also in the Steering Committee. The scope has been extended too, and instead of the two-volume work originally envisaged, the EIL when completed is expected to fill six volumes. All this notwithstanding, the first volume was released at last on 9 March, 1987. In bulk and content, choice of paper and lay-out on the page, EIL can stake its claim for a place by the side of prestigious publications like, say, the '*Encyclopaedia Britannica*'.

A COMPLEX TASK OF PROJECTING UNITY

Consider the immensity and complexity of the job : the literature to be covered is in 22 opulent languages of India recognised by the **Sahitya Akademi**, as also in *Pali*, *Prakrit* and *Apabhramsa*. Under each language, the entries are in three categories : General, Authors, Books. The topics are arranged under the English alphabetical order. There are inevitably multiple entries language-wise under the same subject (e.g., Adaptations, Anonymous Literature, Biography, Criticism, Devotional Literature), and these may tend to make EIL seem a jumble of various language cyclopaedias. And yet the integral unity of Indian literature has to be implied all the time.

Aside from the funds, personnel and organisation behind *EIL*, there was the seminal need for a sustaining vision. Literature in 22 or 25 languages means so much variety, diversity, even plurality; and yet, as both Akademi President, Prof. V. K. Gokak and Chief Editor, Prof. Amaresh Datta affirm, Indian Literature is a unity. It is not the unity of language or script or superficial content, but rather "the genius of the race, the exquisite sensibility of a highly evolved and unique personality, the colour and glow of a steady cultural environment" (Gokak). It is the unity that is "essentially interpenetrative and woven into an enduring structure" (Datta). In other words, the unity of Indian literature is to be viewed as something spiritual, conceptual and experiential, and not material, outward or mechanical.

The first volume begins with an entry on Qurratulain Hyder's Urdu novel '*Aag ka Darya*' and ends with a note on Devotional literature in Urdu, and in between there are 1,000 or more entries by about 500 scholar-contributors.

Among the hundreds of authors whose life and work is competently surveyed are : Allamaprabhu, Anand (Mulk Raj), Adiga, Agyeya (S. H. Vatsyayan), Aurobindo, Bendre, Bhave (Vinoba), Basheer (V. M.), Bhattacharya (Birendrakumar), Chatterjee (Bankim Chandra), Chaudhuri (Nirad C) and Desani (G.V.)

Critiques of novels, plays and poems appear all over, and some times the juxtapositions are striking. Thus the note on Yogi Sudhananda Bharati's Raja-Raja-Chola-prize-winning '*Bharata Shakti Mahakavyam*' just precedes the one on Gokak's equally massive epic, '*Bharat Sindhu Rashmi*'.

Literary history, literary theory, biographical sketch, literary critique, all figure in these packed pages, and the cardinal aim is to provide reliable information and expert guidance "eliminating axe-grinding and special pleading alike". Judging by the first volume, *EIL* has indeed begun well, and the Akademi and all involved in the project deserve all praise.

However, this kind of cooperative undertaking is susceptible to certain sins of commission and omission. First, the choice of topics : One can always ask why 'A' is included, and 'B' excluded. A more invidious question would be why so little space is devoted to 'C', and so much more to 'D'. '*Chintamani*', one of the three surviving great epics of the Sangam Age in Tamil, gets about half a column, while contemporary novels like '*Agal Vilakku*' and '*Alai Osai*' get two-column expositions. These things cannot, of course, be mathematically decided, but there is certainly need for a broad sense of proportion in allocating space to the various entries.

As for their quality, while much depends on the initial choice of the contributors, there is also the problem of formulating and enforcing a uniform editorial policy. When dealing with scores of language conveners, language editors and editorial assistants, such a regulating and enveloping policy becomes necessary. The two changes in the Chief Editorship may have created problems, but the end-product is, on the whole, impressive as well as reassuring.

(*Continued overleaf*)

'WOMEN IMAGES'—REPORT OF A STIMULATING SEMINAR

by Rajan Mahan

Progress of civilizations has often been measured in terms of the role and status of women, which in turn can be succinctly studied through the *'Women Images'* which a society spawns and sustains. With a somewhat similar perspective, the Centre for Women's Studies, University of Rajasthan, organised a stimulating seminar on *'WOMEN IMAGES'* from April 18-20 1988, which was attended by several distinguished academicians, litterateurs and social workers. The seminar revolved around three major themes—**'Women Images in Indian Tradition', 'Emerging Women Images'** and **'Women Images in Art, Literature and Folk Culture'** –each theme being assigned one day for presentation and discussion.

FROM MANUSMRITI TO MODERN TIMES

Initiating the proceedings, Dr. Pratibha Jain (Director, Centre for Women's Studies and Associate Professor, Department of History and Indian Culture) argued that it was imperative to develop an insight into the traditional images of Indian women, since despite considerable modernisation, tradition not only impinges upon contemporary perceptions, but in fact exercises a powerful sway over the Indian social system. She contended that the perpetuation of women's conservative image was largely a consequence of its codification in the *Smriti* literature, especially the *Manusmriti*, which has left a deep impact upon Indian social evolution. She emphasized that though the nineteenth century renaissance had affected some change, large scale women's participation in the freedom movement constituted a decisive landmark. Not only did it accelerate the process towards national independence, but it also facilitated women's emancipation in Indian society.

IMAGE MAKING

Presentations commenced with a thought-provoking discourse by one of the doyens of Indian History, Prof. G. C. Pande, a former Vice-Chancellor of Rajasthan University. He highlighted the complex process of image formation, the various factors responsible for the same and the vital distinction between image and reality. After a comprehensive analysis of the women images generated in ancient India and their relevance for contemporary Indian society, he observed that the radical feminists of recent decades, far from formulating a new image for women, appear to be merely attempting to emulate, if not imitate, the traditional 'male' image. Other interesting papers on 'Women Images in Indian Tradition' came from Dr. Anand Kashyap (Sociology Department), Dr. S. N. Dube, Dr. Mukund Lath (History Department) and Ms. Alice Garg, a noted social worker.

LITERARY TRADITIONS IN SANSKRIT

Prof. R. C. Dwivedi of the Sanskrit Department, surveying 'Women Images in Sanskrit Literature', pointed out that women were generally the central characters in the Sanskrit literary tradition. Citing several examples of such female figures in Sanskrit literature, he stressed that this underlines the prominent position enjoined by women in ancient Indian society, a result of their feminine virtues of love,

(Continued)

(Contd.) **Encyclopaedia...**SOME SUGGESTIONS

As Prof. Gokak writes in the Preface, an Encyclopaedia should furnish "a helpful bibliography on each topic". But in *EIL–1*, numerous entries are not so equipped, and later volumes, at least, should make the select bibliography an integral part of almost every entry. Further, since *EIL* is addressed to the English-knowing reader, it is proper that wherever good English translations of Indian classics are available, they should be mentioned in the relevant entries.

In a work like *EIL*, there are entries on individual authors and also on their more important writings. Thus, Desai (Anita) and her first novel *'Cry the Peacock'* have separate entries. It is normal to indicate with (*q.v.*) after an author's name or a book-title that there are independent entries as well. Such cross-references are lacking in *EIL–I*. Subsequent volumes should incorporate such cross-references for the benefit of the reader.

The supreme challenge, however, is to achieve a fair uniformity in exposition, although thousands of entries and contributors come into the picture. Individual entries must necessarily reflect the contributors' personalities. But *EIL* should also strive to project its own distinctive personality throughout, and this can be ensured only by a reasonable uniformity of format as well as by an agreed succinctness and orderliness in content. One rule would be to state the essentials first. For example, it should not be necessary to wait till the eighth line of the respective entries to learn that the author of *'Amrutanubhava'* is Jnanadev and that of *'Bharat Sindhu Rashmi'* is Gokak.

These caveats notwithstanding, *EIL-1* is a truly meritorious publication, and a weighty demonstration of the unity of India's literary heritage. The sheer magnitude of the enterprise and the wide-ranging scholarship and manifold editorial expertise that have gone into the making of this first volume compel our admiration and gratitude. We shall eagerly look forward to the appearance of the remaining volumes.

Dr. K. R. Srinivasa Iyengar is a learned critic, doyen of letters, educationist and author of a score of valuable books. He lives in Madras.

compassion, moral courage and superior inner strength.

THE VISION OF EDUCATED WOMEN

Another significant contribution came from Ms. Prabha Saxena (Hindi Department, Kanoria College) who claimed that, while earlier women sought their identity through men (be it father, son or husband), education has now given them the vision and the independence to search for their separate identity. In her observations as the chair-person, Dr. Girja Vyas (State Minister for Women and Child Development) asserted that it was an urgent duty of educated women to promote awareness among other women to usher in a new social order. She believed that it was time women demand their acceptance as simple human beings (as opposed to being goddesses or *devis*) for which it was essential to create **a new image** of a woman as a balanced entity, a person with an independent intellect. Other absorbing presentations came from Ms. Sudesh Batra, Ms. Kalawati Prakash (Hindi Deptt.) Ms. Santosh Gupta and Ms. R. P. Rama (Deptt. of English).

In a paper of seminal significance, Rajendra Yadav, the renowned writer, critic and editor of '*HANS*' drew attention to the emerging trends in Hindi literature. He remarked that no meaningful deliberation on women's issues is possible so long as we think from the dominant "masculine - colonial" perspective. He argued that the woman's quest for freedom is really the story of her struggle to be recognised as a human being, rather than as a commodity, and from there, to grow as an active, conscious and independent entity. In an important contribution, Dr. Shirin Mehta (Associate Professor in History, Gujarat University) concentrated on 'Women Images as Reflected in later Nineteenth Century Gujarati Literature', wherein she particularly highlighted the writings of Govardhan Ram Tripathi.

Comprehensive papers on 'Women Images in Art, Literature and Folk Culture' were also presented by the noted social worker of Udaipur, Ms. Razia Tehsin, Ms. Sandhya Mukherjee a historian from Allahabad, Ms. Neelima Vasishtha (Department of Art) and Ms. Sheel Kanta Asopa, Principal, Maharani's College, Jaipur. In his perceptive comments as the chair-person, Prof. Daya Krishna raised the relevant point that discussions should not be held separately on "men" or "women" images, rather both the images should be studied in unison.

THE FUTURE

A paper on 'Women's Image and the Challenge of the Future' by the eminent writer and academician from Delhi, Ms. Neelima Singh provoked considerable debate. Dwelling upon the problems emerging in Indian society following women's emancipation, she remarked that although men think that women are shirking their duties when they refuse to do household chores, yet the reality is that ever since women decided to cross their traditional confines, there has been a vacuum in the places originally occupied by women. She contended that the family as a unit was unlikely to survive in the future, and claimed that already in the metropolitan cities, considerable rethinking had commenced on this issue.

An unusually large attendance, especially of young scholars, and the quality and intensity of the discussions contributed to the success of the seminar. It was a most heartening and satisfying experience.

Rajan Mahan is Research Associate, South Asia Studies Centre, University of Rajasthan, Jaipur.

● *FOR OTHER CORRESPONDENTS* ●

We are sure that such seminars (not only on Women's Images or on Women's Issues, but on diverse other subjects) are being held from time to time in almost all the 150 and odd Universities in India, and abroad. We hope that some interested enterprising participants/correspondents would come forward to report on such activities for the benefit of IBC readers and other academics. Please do not hesitate, dear reader, if you have any such stimulating experience or activity in your campus or town to write about.

—Editors.

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SMALL FARMERS & AGRICULTURAL CREDIT

S. R. Mehrotra :

INSTITUTIONAL CREDIT AND AGRICULTURAL GROWTH (with Special Reference to the Needs of Small Farmers)

Printwell Publishers, Jaipur (1987) pp xii, 157, Rs. 130.

Comment by N. L. Agarwal

The book is an outcome of the Ph. D. dissertation submitted by the author to the University of Rajasthan, Jaipur about a decade ago (in 1977). It is basically a Rajasthan-based study divided into seven chapters. The first chapter 'Introduction' gives a rationale of the study, its objectives and methodology, after reviewing available literature on the the problem. The review is only an "over-view", as mentioned by the author. The addition of the work done by other authors would have given to the readers a better grasp of the problem. No review has been cited for estimation of credit requirement as given in Chapter 6, while many studies had appeared on this topic in the period prior to submission of his thesis by the author.

AGRICULTURAL CREDIT & OUTPUT LINK

The second chapter on "Institutional Credit and Agricultural Growth in Rajasthan: An Inter-District Analysis" gives an account of the relationship between the amount of institutional credit and agricultural growth in Rajasthan in pre-Green Revolution period (viz; 1956–57 to 1964–66) and in the early years of the Green Revolution (1965–66 to 1973–74). The study has revealed that the rates of growth of (a) institutional credit, (b) agriculture production and (c) foodgrain output have been more significantly related to each other in the Green Revolution period as compared to the earlier period. Thus it is concluded that institutional credit has positively affected the agricultural growth process in the State.

SMALL FARMERS

The third chapter "An Assessment of Credit Institution for Agriculture in Rajasthan" deals with the progress of credit institutions (both cooperatives and commercial banks) for agriculture in Rajasthan and some factors affecting their performance.

The study (based on values of co-efficient of rank co-relation) concludes that the preponderance of small farmers in a district does not have a depressing effect on the performance of PACS (Primary Agriculture Credit Societies) advancing short and medium credit in the villages. However, the performance of PACS has varied between districts due to some other factors such as variation in irrigation facilities, use of fertilizers and modern implements and the area under cash crops etc.

SMALL FARMERS & SPECIAL AGENCIES

The fourth chapter entitled "Small Farmers in Rajasthan: An Estimation of Production and Consumption Credit Requirement" has focussed on procedural problems in the estimation of their credit requirements both for production and consumption, as well as the credit supply to small farmers of Rajasthan by the institutional agencies. The study estimated the demand for production and consumption credit of small farmers in the State of the order of Rs 39 crores for the year 1978-79, and pointed out that Cooperatives could meet the credit need of only Rs. 28.5 crores of this group of farmers, leaving a gap of 10.5 crores to be met by Commercial Banks/Regional Rural Banks. This estimate pertaining to the year 1978–79 has no relevance now. Had the study covered different time periods, and been more up-to-date, it would have given some guidelines to the policy planners.

The Problem of "Distributive Justice in the Field of Institutional Credit for Agriculture : An Assessment of SFDAS/MFALDA in Rajasthan" is covered next. Chapter 5 gives a detailed description of the functioning and progress of these two types of schemes started by the Government for the benefit of Small and Marginal Farmers and Agricultural Labours, during the period 1971-72 to 197 -77. According to the author their progress had been slow and tardy. The common problems confronted by these Agencies have also been given. But this is a mere description rather than an analytical treatment to support the conclusions.

ESTIMATES AT THE MICRO-LEVEL

The sixth chapter deals with the "Estimation of Production Credit Requirements of the Small Farmers" in Rajasthan at micro level and the impact of optimal availability of credit on the maximization of their farm incomes. The short-term production credit requirements of the farmers were estimated by developing four sets of farm plans (Two with existing technology and two with improved technology, each with and without borrowing). The study has indicated that the quantum of credit required for optimum plans to maximize farm incomes is much higher than at the existing level of technology, for all categories of farmers.

The last chapter gives the Summary and Policy Implications of the study. The presentation of summary should have been as per the theme/objective of the study rather than chapter-wise. The study is followed by references at the end.

Though rather out-dated by almost a decade, the study has considerable value and utility because of its focus and general findings which can help in policy planning and measures of extending credit facilities to the needy sections of rural Society. However the price of the book is on the higher side in spite of a UGC grant made available for the publication.

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RE-ORIENTATION OR TRANSFORMATION

DEVELOPMENT BUREAUCRACY

John C. Ickis, Edilberto de Jesus, Rushikesh Maru
BEYOND BUREAUCRACY—Strategic Management of Social Development *(1987) Pp. 256.*
Kumarian Press, West Hartford, Connenticut U.S.A.

Review by Inderjit Khanna

This book is a sequel to the popular "*Bureaucracy and the Poor : Closing the Gap*" which emphasised the organistional and managerial barriers to social development. It examines third world experience in the application of four concepts for social development.

STRATEGIC MANAGAMENT

The first and central concept is Strategic Management, which has been dealt with by Samuel Paul in the first chapter. Paul defines strategy management to mean the study of top management interventions which influence the design and orchestration of the strategy, organisational structures, and processes of a programme in relation to its environment. He has examined this concept in the context of six development programmes, four of which are from Asian countries. Surprisingly, a number of common features have emerged from a comparative analysis of the strategies of these six programmes and Paul has put them forward in the form of sixteen propositions. Paul also recognises that effective community participation is an indicator of success in development programmes, and that in almost all the high performing programmes, the leaders were the people who stayed on their jobs for reasonably long periods.

SELF-RELIANCE & POWER TO ACT

The second part of this book on Building Self-reliant Communities contains two contributions. The first is by Ranjit Gupta, on the Jawaja experiment in Ajmer District of Rajasthan, India. In this project, the focus was on developing rural people's abilities to identify opportunities to raise resources and to manage their own affairs. This action research project has revealed that the threshold of risk taking was very low in poor communities, that learning is facilitated when it is contextually relevant to villagers and that the experimentors also make mistakes. In the Jawaja experiment, contrary to the popular belief, the rural people found it much easier to learn new techonologies related to their activities than to learn how to work in groups.

Felipe B. Alfonso's paper provides a summary of three case studies dealing with the mobilisation of three rural communities, undertaken by non-government organisations in the Philippines. Alfonso concludes that the starting point for mobilisation depends upon the community's felt needs, the mandate of the change agent and the latter's capacity and skills. For a successful beginning, it is necessary that these three aspects have a proper fit among themselves. In terms of the process of community mobilisation, both the Indian and Philippine experiences show that the best way to approach a community is to address its felt needs.

The second concept to which the book addresses itself, is the Concept of Empowerment for which the social development process seeks to build capacity or to empower client populations.

ENVIRONMENT—SOCIAL, ECONOMIC, CULTURAL & POLITICAL

The third concept which this book examines for managing social development, is Environment. This encompasses the social, economic, cultural and political context that grows or limits opportunities for social development. The thrust in this section of the book comprising three papers is that, from a realisation that percolation of benefits to the poor was not taking place, emerged the concept of programmes especially designed for the poor. However, this has resulted in the creation of continued dependence of the poor on the development agency. Thus, now a third phase of development has emerged based upon people-centred participative social development.

Silvio De Franco's paper is based upon the Nicaraguan coffee production situation. It shows how the survival strategies of the rural poor in Nicaragua were influenced by interdependence in the economic system and by public policies.

Anil Bhatt's analysis of the Indian bureaucracy brings out the importance of political systems and political behaviour as critical factors in development. He refers to independent India throwing out colonial style bureaucracy without examing its culture of integrity, commitment to the policies and programmes of the duly consituted political authority and impartiality.

Bhatt feels that the favourite prescriptions for development over the years have been through decentralistion and participation. However, the participation has been confined to elite sections of the rural society comprising large and medium size farmers belonging to middle and lower middle class who control rural institutions and the rural development programmes. He feels that they effectively block the flow of benefits to the rural poor.

Bhatt also refers to an extra-governmental elite placing demands on the bureaucracy. Bhatt's

(*Continued Overleaf*)

DEVELOPMENT BUREAUCRACY *(Continued)*

analysis implies that management skills will have to go far beyond the bureaucratic arena and work more closely with political parties and community action groups.

Marc Lindenberg analyses the Central American political environment to show how high levels of violence and rules of the international systems unfavourable to national development make it difficult to achieve social development, though he highlights the relevance of the international economic and political environments in determining the climate as well as the rules of the game within which social development takes place at the local level. Lindenberg also documents INCAE's (Instituto Centroamercano de Administration de Empress) efforts to reduce violence in Central America through seminars and interaction with key elite groups.

RE-ORIENTATION

The fourth concept for social development which this book examines is that of Bureaucratic Re-orientation. This re-orientation is not a one time task but a continuous learning process.

Buenaventura F. Canto III has studied two planning experiences in the Philippines. According to him, the promotion of a bottom-up approach in planning may require the discarding or substantial modification of long-established planning and budgeting process in which some people may have developed vested interest.

Rushikesh Maru, Nirmala Murthy and J. K. Satia have discussed the Indian Population Programme and the role of the Indian Institute of Management, Ahmedabad (IIMA) in this process, in the study of Uttar Pradesh. They had to cope with inadequacies in the planning and monitoring systems, personnel lacking requisite attitudes and skills, and the problem of coordination with other institutions. They have felt that since national institutions such as IIMA cannot provide continuous consulting services, their effort should rather be directed towards institution-building and training of trainers.

Ashok Subramanian in his paper analyses the process strategies used by a type of voluntary health agencies (V. As)—religious orders in India—struggling with the change. He concludes that in the absence of revolutionary changes in society, the evolution of counter models is likely to be a gradual process.

John C. Ickis, in his paper, refers to the efforts on a governmental institution, Fondo Nacional de Preinversion (FONAPRE's) in Ecuador, in using training as an instrument for bureaucratic change. FONAPRE's efforts were to develop the capacity of local governments to design and implement their own projects. The 'Flying Circus' refers to the team of FONAPRE professionals and external consultants which periodically visited the group of municipalities selected to receive training and technical assistance.

Finally, in this section, Edilberto C. De Jesus, Jr. refers to the action research programme conducted by the Asian Institute of Management, Manila, Philippines, in the National Irrigation Administration (NIA). This project aimed at developing new skills, both within the agency as well as in the communities which it served. While engineers had to learn how to deal with community organisers and irrigators' associations, farmers had to learn how to work with each other and the NIA bureaucracy. Here too, training was a key entry point for change. Jesus, Jr. concludes that bureaucratic re-orientation may boil down to the search for and the nurturing of champions committed to acting on the basis of a new strategic vision.

IMPORTANCE OF VALUES

In the concluding section, David C. Korten reviews the development of these four concepts for social development and highlights the importance of values in creating a strategic culture within the social development organisation. Korten succintly describes management as a process of mobilising resources towards a purpose and means. He suggests that the implementation of a "people-centered development model" demands not just the re-orientation but the total transformation of the agency, that bureaucratic management poorly serves the requirements of people-centered development. Therefore, rather than re-orientation of development bureaucracy, Korten calls for their 'debureaucratisation' or their transformation into strategic organisations. Finally, Korten defines the critical element for strategic management as the total organisational capacity for continuous, creative and pro-active responsiveness to a rapidly changing environment.

The book provides stimulating reading for all those interested in developmental activities—development managers, management and public administration, training institutes and for the policy-makers and senior administrators. It provides insights into efforts made across the continents in the field of social and rural development. The papers in this book are particularly concerned with the process involved in social development. The four concepts for social development–Strategic Management, Empowerment, Environment and Bureaucratic Re-orientation have been looked at in a variety of settings.

Inderjit Khanna is Joint Secretary, in the Ministry of Agriculture, Department of Rural Development, Government of India, New Delhi.

(This review has also appeared in the Kurukshetra April 1988 (Vol. XXXVI No. 7) and we publish it with the Editor's and the Reviewer's consent. Ed.)

A PRIZE-WINNER

Shiv K. Kumar
TRAPFALLS IN THE SKY (Poems)....*(pp. 78)*
Macmillan India Limited; (1986) Price Rs. 35.00

Review by D. C. Chambial

In the poetry of Prof. Shiv K. Kumar, witticism is organically amalgamated with his archetectonics, wherein disparate elements are so deftly articulated that they make the final impact bizarre. He is well known both at home and abroad. His other works of poetry are *ARTICULATE SILENCES, COBWEBS IN THE SUN, SUBTERFUGES* and *WOODPECKERS*. He is the recipient of prestigious Charles Holmer Poetry Prize, 1984. In *World Literature Written in English*, he is acclaimed as 'an authentic major voice to emerge in the very recent Indo-Anglian milieu.' About the quality of his poetry, *World Literature Today* observes, "Today we seem to be poised for a breakthrough and something that may be truly Indian is being written."

TRAPFALLS IN THE SKY has won the 1987 National Sahitya Akademy Award. The book is divided into three sections. '*On Native Grounds*' has thirty poems all written in India. '*Under Alien Skies*' has seven poems written outside India. '*Genesis*', the third section, has six poems and the poet is silent about the place of their composition.

'*Trapfalls in the Sky*' the poem after which the book has been named is the last poem of the first section. Through a visual image, he captures the essence of declining age :

> Now that the candle is sinking
> on its elephantiasis foot
> of sprawling wax, I see in the sky
> only trapfalls into which have vanished
> all my liquid assets.

Here the sinking candle symbolizes the old age.

Here is the word picture of the lepers :

> Grey skulls grafted on wizened necks.
> Heads droop like claws of dead birds.
> The air seethes with worms.

and Mother Teresa's soothing gesture of feeding them has been compared with an oasis in the simile

> A hand's velvet caress
> ripples like an oasis
> shaded by palm trees

in the poem '*Mother Teresa Feeds her Lepers at her Home for the Destitute, Calcutta.*'

The poet captures the moments of a labourer mother suckling her child at noon :

> Under her head-veil, now dropped
> to cover two moons, wee hands
> and feet flutter like a culver.

and even the pitiless time that nibbles at stone seems to stop and hear the emotional heart-throb of the mother and the child.

In '*Baptism of Fire*', the words "*Damyata*", "*Datta*" and "*Dayadhyam*" at once remind the fourth section of THE WASTE LAND, where they call upon the wastelanders to control, give and sympathise, but here they "control all the tigers in your blood-stream." The protagonist affirms that "this is the time for me suck/up all the mangoes in Sheila's-/ yard" and has nothing to give, and then calls upon the priest to empathise with his "yearning to swing on the rainbow to the horizon's skirt", and when the ritual is over, the protagonist rises "noosed by the sacred thread / to make off to a moon-face under a mango tree / to undo all the knots of 'Damyata', 'Datta' and 'Dayadhvam'."

'*Tis Hazari Courts Delhi*' is an ironical poem. Tis Hazari being a seat of getting justice, since time immemorial—"there is a Kaurava—Pandava land-wrangle / still being argued in some haunted chamber", but no judgement delivered. Getting justice, these days, is almost a life consuming act, "A travail through hell-fire". He writes :

> I'm now old snuffled out, my son—
> I'm lost somewhere in these catacombs.
> ....
>   —all queued up
> brandishing the same petition
> for a speedy redress.

It is an autobiographical poem as the poet is himself caught up in litigation; and his petition seeking redressal is kept pending in the Tis Hazari Courts.

'*Clouds*' symbolizes life and when, after rain, the clouds fade away leaving the sky clear, it is not death but resurrection :

> But to fade away is not to die
> for there is always resurrection

The poet gives description of '*Dal Lake, Srinagar*' in its various shades and moods which enchant the tourists from all over the world; where the house-boats are named—'Prince Abdulla', 'Cautious America', 'Pan Am', and 'Lady of Nagina'; where "the Chinars stately like turbaned watchmen, / wave to the dawn" and "breaks into this hushed moment, / the symphony of birds, still drunk / on some dreams of luscious orchards." The poem ends with a question, "is n't this lake a conjuror's crystal too ?" But this question looms large in one's imagination in order to find an answer.

'*Cleansing Ganga*' is a socio-religio-political poem and '*O Delhi*', a lament on its vanishing glory. Its ancient beauty is reflected in "Your streets and alleyways were like the contours / of a virgin's torso—taut and scented", but now that beauty has degenerated and is now personified as "An old matron with sagging udders and plastic dentures, / you now wear

(*Continued overleaf*)

A PRIZE-WINNER—*(Continued)*

death mask." The poet guesses that there might be something strange about that breeds subterfuges. The poet is pessimistic about Delhi's future, and hence prophesies "that you too will fall / like Ninevah and Babylon / and no new Indraprastha will rise / from your barren ashes."

If the '*Refugees*' are "Blinkered like yoked bulls, / burdened with ancestral memories," and "Day-break will charge in / to hurl the first stone at me / for my sins under the covers." '*Sunset Over Simla Hills*' is "Just one dip behind the hill top / and it's done."

The seven poems included in the second section, '*Under the Alien Skies*', were written in New York, London, Trafalgar and Normen.

Seeing a jogger, the poet writes in '*A Young Female Jogger*'

> Thor in your eyes
> flambeaux in your hair
> gazelles in your feet

and as she moves, about the rhythm of various parts of her body, he writes :

> If hips, thighs and calves sway to
> some rhythm, it must be a sort of
> love-play that knows how to leap across
> a pot-hole in the side-walk, an arc of the sky
> and also swing in bed.

The sensuality of these lines is quite apparent.

At the immigration check-post, the protagonist has to face piercing questions which find an expression in '*Heathrow Airport : Immigration Checkpost*' :

> These barded questionings
> only test the tropical wind's
> virginity to sough through the yellow
> zone of inquisition.

'*The Holocaust Survivor*' is written for Arnost Lustig, the renowned Czeckoslovakian novelist who survived the Nazi concentration camp at Auschwitz. He writes ;

> And when we descend into the subways
> belly for the loco on track five
> we'll be bound eastward to Bronx
> not to Auschwitz where the soil
> still breeds cacti.

About a Sunday Preacher in the poem '*Sunday Preacher on T. V.*' he comments :

> His mica eyes phosphoresce,
> his carnation throat coos,
> twillers, warbles, breathes
> into the microphone fist
>
> as he swings across the rostrum.
> Then he shimmers like a risen star.

while the impact of his preachings is manifest in the lines :

> A tear drops from a young widow's eyes
> a boozer's veins chill at the spectres
> of hell.

The poem '*A Reminiscence*' ends with a ter note that past cannot be torn apart from the preser both go side by side. He concludes :

> There is not vent-hole in this bastille
> to subdue the fetor of putrescent
> flesh and bone, the sweat of
> humans fleeing from their shadows.

The third section, '*Genesis*', consists of six poem '*Birth of Adam*', '*Birth of Eve*', '*Serpent to Eve*', '*E to Adam*', '*Adam to Eve*' and '*After the Departure Adam & Eve from Eden*'. In these poems, the po through his imagination, creates the scene how G breathed life into man formed of dust; how He caus a deep sleep to fall upon Adam and then taking a r from his sternum, how He created Eve. Both Ada and Eve were created and they were living happily Eden following God's injunction not to taste the fo bidden fruit, then the Serpent appears and entic Eve :

> Take my word, O woman.
> taste this fruit and you will see
> the configuration of threads
> in a spider's body, hear your groin
> cry out for the moonbos.

Then Adam, in passion having tasted the forbidde fruit, praises Eve's beauty :

> The hill tops and valleys of
> your bosom, the dark foliage under
> your navel's fount from which springs
> a kingfisher warbling a song....

and Eve replies in the same flurry of passion,

> What turbulence is this
> after a season of placid submission ?
> ....
> ....
> ....
> As you breathe into my nostrils
> a whale rises in my blood—
> stream, stirring up tidal waves.

Adam and Eve, for disobeying their God, are expelle from Eden and they move away hand in hand. Th moment since they have been expelled, the God i introspecting Himself. He knew, they were going t disobey, then, why He didn't forbid them. He conf sses, "But I should rather imagine that, / for a whil I'd voluntarily blinkered / my omniscience," and th Serpent succeeded in this devious act. After the exit, the God feels forshaken :

> But now that they are gone,
> I feel forshaken too.

An oblique sense of suffering permeates here—th punishment for disobeying the God is the curse o death on humanity. Human beings suffer from th daedal disease of death—a perpetual suffering wro

(Continue

A PRIZE-WINNER—*(Continued)*

ght upon them. Not only the human beings, but God also suffers. He suffers for not using His omniscience to prevent Eve and Adam from disobeying Him. As a result of this carelessness on His part, He is, again, alone in Eden.

The similes and metaphors are quite apt. They make the reader's mind more agile in order to enjoy the emotion and passion of the poet's ecstacy. They take readers into confidence and convey to them the reverberations of a sensitive heart. and that of a brilliant, witty and scintillating mind.

There is no doubt that the book will draw the attention of more and more critics and poetry fans. It will serve as a beacon in guiding the younger generation of poets writing in English.

D. C. Chambial is a Himachal—based poet and critic.

Illusions and....

Comment by K. Venkatachari

Where, it may be asked, does one place Shiv K. Kumar, who has successfully attempted every significant literary genre—poetry, fiction (novel and short story), drama, translation and criticism ? The question is rhetorical in that his language is invariably that of poetry, whatever the form his writing or work spells. Even his novel, *Nude Before God*, (published as a *Panguin* paperback), uses metaphor as a mode of perception and description predicated on a language that rings a whole range of notes—from the ironic and farcical to the sombre—on the unfolding pattern of thought and feeling.

Called 'a late bloomer' for having 'arrived' rather late in life, Kumar has put forth enough blooms to fill a whole garden. *Trapfalls in the Sky* is his fifth collection of poems and by far the best to date. For one thing, it has a sweep which none of his earlier collections—*Articulate Silences*, *Cobwebs in the Sun*, *Subterfuges* and *Woodpeckers*—had, a veritable global sweep which allows the orchestration of diverse impressions and emotions 'On Native Grounds' and 'Under Alien Skies' *(titles of the two parts of the book)* ; and for another, it invokes a more complex ideational pattern than any earlier one to bring out the interaction of the inner and outer landscapes.

The title of the present volume, *Trapfalls*, like that of any of his previous ones, is symbolic in that it suggests how often one is trapped by illusions and such contraries as denial and affirmation, body and soul, reason and intuition, appearance and reality. If our conduits of justice are choked with the bones of hapless litigants (*"Tis Hazari Courts, Delhi"*), the streams of our life are polluted by hypocrisy and obscurantist orthodoxy (*"Cleansing Ganga"*). The poem, *"Oh Delhi !"*, much more disturbing than the movie (or the play), *"Oh Calcutta"*, presents a pointillist picture of the decadence and squalor of the city in contrast to its splendour and poise in yesteryears. The poem *"To a Friend Who Died of Cancer, Bequeathing his Body to Research"*, stands out by virtue of its being able to inscape the significance of the friend's humanitarian act in ratiocinative terms

> "If the body can also redeem (you said)
> after the soul's desertion
> why squander it away as only ashes
> to slime the Ganges ?"

rather than in sentimental or sacrificial ones.

Again, if there seems to be a surfeit of the erotic and candid reference to the female anatomy in such poems as *"A Young Female Jogger"*, *"Adolescence"*, *"Baptism of Fire"* and *"At a Whorehouse"*, it is suggestive not of any lascivious imagination but of a Lawrentian concern for the absolute integrity of feeling and perception or a *tantric* apprehension of reality rather than a preoccupation with the 'religion of blood'.

The poem that heads this collection is *"Mother Teresa Feeds her Lepers at her Home for the Destitute Calcutta"* which sums up what her Mission of Love implies in four of its memorable lines :

> "You may then leap through a ring of fire, kiss
> a cobra's hood, work miracles with sand,
> for you are then the Virgin's bridesmaid—
> only half mortal like the lotus".

The last poem in this volume, significantly, is *"After the Departure of Adam and Eve from Eden"* (God's Monologue), one of a remarkable sequence of poems entitled *"Genesis"* seeking to recreate the Biblical myth of the Fall of Man. It attempts not a dramatization of the Biblical story but a Miltonic discourse on the Great Betrayal of Faith and Trust by Adam and Eve engineered by the Serpent's casuistry and perfidy :

> "Moulded in His Likeness, privileged
> to freely eat, why did He then deny
> you the princely fruit ?
> It's always the exception that exposes the lie,
> not the rule that squirms its way through
> the wet sand like a snail blindfolded".

The Serpent's brief 'encounter' with Eve is framed by ironic expression that lifts it from the literal to the literary, from the metonymic to the metaphoric.

Shiv K. Kumar's poetry takes an unmiasmic look at the world of 'being and having' to project it with an intellectual verve and virtuosity which have few parallels in contemporary Indo-English poetry.

Prof. K. Venkatachari is Professor of English, A. P. Open University, Hyderabad.

DISTANT NEIGHBOURS

South Asia Studies Centre, University of Rajasthan
Ramakant (Ed.)
CHINA AND SOUTH ASIA
South Asian Publishers (New Delhi) (1988) Pp. 200

A Review by Jagat S. Mehta

We have come a long way from the early hopes and fears of relations between Asian neighbours after Independence. India-Pakistan problems have vitiated all our external relations. When India-China relations were at the high noon of friendship—between 1954-58, they were hailed and feared as a portent of resurgent Asia. Alas, no one today talks of a co-operative Asia.

South Asia has been dwarfed in strength and importance compared to East and South-East Asia. South Asia is reputed to have the biggest reservoir of scientists and technologists—next to USA and USSR, but India and South Asia remain the world's largest concentrations of poverty. SAARC is a beginning, but it is still hamstrung with political hesitation. The paradox is that all South Asian countries seem to have better relations with China than with India.

CHANGING SCENARIO

The sudden reversal in China-India relations were wholly unforseen, when it happened in 1959. The rest of the world, including both super powers, were taken by surprise by the development. I think there was a failure of judgement on both sides; but at the time, there were no Indian scholars interested in the geo-politics of Asia. Our academics have contributed insufficiently as guides and correctives for policy-makers. Our scholarship on China only got stimulated after 1962—after the dreams had been shattered. Even now, much of it is *post-hoc* history and often dependent on the works of western experts.

The South Asia Studies Centre of Rajasthan University under Prof. S.P. Verma was one of the earliest centres for regional studies. It needs, therefore, to be felicitated for its pioneering studies over the last quarter century to fill a national lacuna.

The volume "*China and South Asia*" is the eighteenth in the series of publications brought out under the auspices of that Centre. The book is a compilation of papers by notable scholars, many of them belonging to the Faculty of the Political Science Department of the Rajasthan University and associated with the South Asia Centre. Some give a perspective overview; others deal with specific bilateral relations of China *vis-a-vis* Pakistan, Nepal, Bangladesh, Srilanka. There is much history and factual data which would be useful to a policy maker. A lot more incisive analyses would be helpful. Some of the articles are *ex-post facto* rationalisations which reinforce conventional or convenient views with a running thread of domestic populism. Many of the problems are not satisfactorily explained.

FALSIFIED EXPECTATIONS

It needs to be asked, for example, why did Nepal under B. P. Koirala (a friend of India, who had gone to jail in our freedom struggle), turn neutral on Sino-Indian problems just after he obtained a democratic mandate ? Koirala said that, in the event of aggression on his country, India's support would only be valid and welcome, if it were sought by Nepal. This was a critical turn in the process of Nepal's detachment from India. When, however, China subsequently offered the pledge of support against foreign forces (obviously implying India), Nepal never commented on it in the same view. The spirit of the subsisting Indo-Nepal Treaty was already being eroded.

China was the last country to recognise Bangladesh. India had given massive economic and military support to Bangladesh; but to-day, it is more friendly to China. Bhutan is having direct talks with China on their boundary dispute, which we at once ruled out as impermissible.

These are catalogues of falsified expectations. Howeves, if the Government was guilty of poor judgement, why did the acadamics not offer scholarly warnings ?

CONTRADICTIONS WITHIN THE CONTINENT

One should also recall that in the fifties, it was assumed that there could be nothing but cold reserve between China and Pakistan as long as Pakistan was a member of anti-communist alliances, notably SEATO. But Sino-Pakistan ties started improving even before the China-India conflict of 1962; and it is now a mutually cherished relationship. In 1965, however, Pakistan made an error of judgement in thinking that, beyond propaganda or even vague threats like the ultimata given to India, China would actually take military action to realise a Pakistan national purpose *vis-a-vis* India. History may well conclude that the real mistake was for us not to anticipate the possibility of China-Pak relationship. Deshpande with some plausible justification argues that the success of China in South Asia was because of contradictions within the sub-continent.

Ramchandran is right to base his analysis on the interaction between bilateral relations and international politics, but in my view, in his survey, he puts too much emphasis on the Sino-India border question and the geo-strategic factors.

INDIA-CHINA RELATIONS

Historical surveys and catalogues of military

(Continued next Page col. 1)

Tribal Culture in Bihar, Orissa & Abroad

M. Prasad
TRIBES : THEIR ENVIRONMENTS & CULTURE
Amar Prakashan Delhi (1987), Pp. xv+344,
Price Rs. 250.00

Comment by Jai B. P. Sinha

As Professor E. Ahmed writes in the Foreword, the book "is a collection of (15) geographical and anthropological essays dealing with a variety of locations and themes" (p. viii). Some of them were presented during a congress held in Ranchi on the *Tribal World and Its Transformation* (1979). Others were taken from a number of journals. The editor, Prof. Prasad has painstakingly collected these papers for about eight years (1979-1987).

Together, the articles cover a wide range of informative material. Most of them pertain to the various facets of tribal population in South Bihar. There is one paper on Tribes in Orissa by B. N. Sinha and B. K. Mishra.

THREE ALIEN PIECES

There are three papers quite alien to the general body of the book. S. C. Jett describes the changes in the housing pattern among Navajo of the North American South—west; D. W. Drakakis-Smith maps out the aboriginal urban migration in Central Australia; and G. T. Nurse examines the social factors influencing gene flow in New Guinea. It is difficult to understand the rationale for including these three articles in the book. The three, in their sweep, go from one corner of the globe to another with quite different sets of information.

BIHAR TRIBAL SCENE

In fact, this sweep is a typical feature of the book. Even the articles which pertain to the life of the tribals in Bihar vary in the levels of description. Three of them (by Maya Bannerjee, Md. H. Azad, and M. Prasad) provide demographic characteristics of the tribal population-each having a unique focus. There are, however, avoidable overlaps. Then the fourth one by S. N. Prasad also describes the tribal population in Ranchi district. One wonders why his paper is not placed in close proximity to the paper by Maya Bannerjee.

There are two informative papers on rural markets or periodic markets. E. Ahmad and B. Srivastava describe growth, morphology, and ethnic character of Ranchi-Dhurba urban complex. It is an excellent description. This is immediately followed by an analytical paper by Sachchidananda on Tribe-Caste continuum. It is another excellent paper which is analytical and hence stands out of the other predominantly descriptive ones.

From general and demographic details, the book shifts easily to the topics such as Orao Dhumkuria as an educational institution (by S. Toppo), folklore (by G. P. Chapman), and a comparative study of the life styles of a sample of tribal labourers in mechanized and non-mechanized iron ore mines.

The book as a whole is quite informative. Social scientists as well as laymen would be immensely benefited by reading it. The readers, however, would have to bear with the haphazard sequencing of the papers.

Dr. Jai B. P. Sinha, is Professor of Social Psychology at the A. N. S. Institute of Social Studies, Patna.

DISTANT NEIGHBOURS—*Continued*

capabilities aside, the real question now is : Can the mesh of relationships be stabilised in the future so that there is genuine mutual respect, healthy cooperation and accelerated development for all South Asia ? Is South Asia really a victim of malevolence and political games of super powers and China ? Is not this fear of outside manipulation a legacy of the cold war and carries a danger of becoming self-fulfilling ?

The paradox is that the ups and down of China-India relations did not take place because of our bilateral problems. For example, even at the height of our friendship, we knew that China had a different notion of our common frontier, but we did no think this would shatter the fabric of friendship. It was not then considered central to our friendship. The deterioration of relations took place as a fall-out of the revolt in Tibet and the arrival of Dalai Lama in India—and the unwarranted accusation of Indian involvement in these developments. For years (1963-76) Indo-Soviet friendship was deemed by China as an impediment to the restoration of India-China relations. Indeed, in 1980, our position on Afghanistan and Kampuchea certainly led to arresting, at least for some time, the process of improvement of India-China relations. India's relations with China is at heart a political problem and all other aspects get accentuated or subordinated by the prevailing international and regional climate.

China's standing and influence in South Asia will always be great, but it could be balanced if we can find the chemistry of trust with India's neighbours. China can never match India's advantage in South Asia. The whole complex of regional and bilateral relations will depend on whether the first principles of decolonisation-genuine respect of diverse nationalism, disregarding the equation of military power can be convincingly stabilised. As we begin to understand the post—*Glasnost* international politics, we will have to recast a great deal of the conventional wisdom of the past. The South Asia Centre can and should take a lead in this reorientation.

Prof. Jagat S. Mehta (on an assignment with Univ. of Texas USA) is former Foreign Secretary, Government of India.

A Visit to Dhaka for the First

Asghar Ali Engineer—

Dhaka was burning like hell when I, along with **Dr. T. R. Sareen** (Director, Indian Council of Historical Research) and **Prof. Uma Singh** of Jawaharlal University, reached there on the afternoon of 6th April by an Indian Airlines flight from Calcutta. The Dhaka airport was quite impressive; its grandeur and cleanliness was certainly comparable to that of the Indira Gandhi International Airport in Delhi. It was certainly much better than the Calcutta or even Bombay airport, at least in maintenance and cleanliness.

A GARDEN CITY

I was also impressed by the beauty of the city of Dhaka. It is far more clean than Calcutta at any time. I was expecting it to be dirty and dotted with ramshackle buildings and hutments, being the capital of a "poor" country in the region. However, we were in for a pleasant surprise. Dhaka turned out to be what an early twentieth century poet *Khalid Bengali* had described it to be :

"Charming is thy glory and attractive thy demeanour,
Thou art the epitome of the prosperous life of the
Mughal days,
In thy acts are hidden the cultures of Asia.

(Dacca, the Garden city, the Queen (of the Cities) of the East).

Discounting the poetic exaggeration, Dhaka befits the description of the poet. What impressed me most was its cleanliness despite acute poverty in the country as well as the city. Like Bombay, we see beggars on every step, dressed in rags. This contrast was really inexplicable. Even old Dhaka, which is dreaded for its traffic jams and narrow lanes, was remarkably clean. One does find filth here and there in back—lanes or near hutments, but certainly not as much as in slum areas of Bombay and Calcutta. In cleanliness, it is comparable to New Delhi.

THE LANGUAGE

There were many other aspects of life in Bangladesh I was most interested in, such as language, religion, culture and what is more significant for me, the minority problem. I first deal with the language issue.

My eyes kept looking for signboards in Urdu, at least those lingering from Pakistan days. But I was grossly disappointed. All names, name-plates and signboards in Urdu were removed immediately after Bangladesh came into existence. Today, we find each and every signboard in Bengali, even on mosques which are aplenty in this city. In fact, it is known as the city of mosques.

Also, no one speaks Urdu or Hindi, though many are interested in watching Hindi movies on videos these days. One needs an interpreter if one does not know Bengali.

Bangladeshi Muslims are greatly proud of their language and culture. It was not for nothing that Jinnah was shown black flags in 1948 on the question of imposing Urdu on East Bengal. I met **Prof. Salahuddin Ahmed**, a retired history teacher from Dacca University who was present in the University meeting addressed by Jinnah in Dhaka in 1948. When he sought approval for Urdu language, all shouted "no" unanimously, Prof. Salahuddin told me. Subsequent efforts of Pakistani rulers to impose Urdu on East Pakistan did not succeed at all.

The case is quite comparable to that of Tamil Nadu in India. East Bengal rejected Urdu as Tamil Nadu rejects Hindi. And both do it equally vehemently. Only in market places in Dhaka, I heard some people speak broken Urdu, that too for commercial transactions. The Bangladeshi Muslims, I must say, show stubborn resistance to accept Urdu.

This clearly proves that language has nothing to do with religion. Also, it explodes the myth created by some communalists that one of the fundamental causes of the formation of Pakistan was Urdu. Not only Bangla Deshis, but also Sindhis, Baluchis, Pathans in Pakistan never took kindly to Urdu. Urdu was mainly the concern of the Muslims of U. P. who, among the Indian Muslims, at that time, were culturally most advanced and most advanced and most privileged in the services. They were instrumental in imposing Urdu over other provinces in Pakistan. Now ironically these *Muhajirs* (migrants) from U. P. are feeling alienated and are demanding an "Urdu Pradesh" and "fifth nationality" in Pakistan.

THE HERITAGE

Another important factor of cultural life in Bangladesh is the pervasive effect of pre-Islamic Bangali culture. There is a world of difference between the north Indian Muslim culture and Bangladeshi Muslim culture, as is quite natural. The Bangladeshi Muslims, though deeply religious and great votaries of Islam, are intensely proud of their **Bengali** cultural heritage which has obvious Hindu influences.

Bangladeshi culture has been deeply influenced by Rabindranath Tagore's poetry, music and painting, as also by Nazrul Islam's poetry and revolutionary thoughts. Their cultural programmes begin with Tagore's and Nazrul's music and poems. The cultural programme presented for the delegates of SAARC History Conference also, as usual, began with songs of Tagore and Nazrul Islam. Rabindra Sangeet is also very popular there. This was also obvious from the T. V. programmes we watched in Dhaka.

Their T. V. programmes, surprisngly, include items from scriptures of different religions. Discourses on Gita are telecast for the Hindu audience every week. This we watched ourselves. We were told by Rahat Khan, a senior journalist from *Ittifaq* group of papers, that discources from the Bible and Buddhist scriptures are also telecast regularly.

(Continued)

SAARC History Conference —A FIRST PERSON ACCOUNT IN TWO PARTS

RELIGION, COMMUNALISM AND MINORITTES

This brings us to another aspect of Bangladeshi life : religion. Religion, it must be pointed out, has affected lives of Bangladeshi Muslims very deeply. But, and it is equally important, they are much less communal. This also shows that religion is not a fundamental factor in germinating communalism.

This gives rise to some important issues. I enquired of th m why then did communal riots take place in the sixties in East Bengal and thousands of Hindu refugees fled to India ? "Why are communal riots not taking place after the formation of Bangla Desh" ? they retort. They concluded then that those riots were the handiwork of Pakistani Government or certain groups having interest in engineering the riots.

"That is all right, but what about socio-religious and socio-economic and socio-political status of Hindus now in Bangla Desh" ? I asked. Socially, politically and economically, their status is not very satisfactory, they conceded. Journalist Rahat Khan informed me that the Hindus there maintain rather a low-key existence. Unlike Indian Muslims, he says, they hardly assert their religious identity. In some respects, they have adopted ways of Muslims. They usually greet Muslims with "*assalamo alaykum*", the Islamic way of greeting. Also, they generally avoid wearing *dhoti*, except on religious occasions. But then Muslims too, generally wear western apparel. It is mostly due to westernization.

Politically too, they are not very assertive. Their representation in the National Assembly is poor, much less than their population warrants. They have no representation in the cabinet. There is only one deputy governor, though they are fifteen per cent of Bangla Desh population. Many of the upper caste Hindus, therefore, have one foot in Bangla Desh and the other in India. Also, they have great feeling of sympathy for India. But that is quite natural for a minority, a University professer tells me. No one is much offended by this attitude of Hindus here, he says.

In services too, the Bangladeshi Hindus are not better represented. In fact, they are no more than three per cent in government and allied services. Same situation as that of Muslims in India. However, they are very hard working.

In the army and police too, their number is not very high. Certainly, they do not hold high ranks in the army and police. In economy too, they have no dominant role to play. Again, this has a striking parallel with Indian Muslims. Their educational status is also unenviable.

A COMMON CULTURE

There is however, one interesting aspect of Bangla Desh, which must be taken into account. The Hindus and Muslims not only speak the same language, but also have the same culture. The Bengali spoken by Bangladeshis—Muslims and Hindus alike—has a heavy dose of Sanskrit words. Also, their culture, as pointed out above, has a great degree of Hindu influences. Even the right-winger **Jamati** does not resent this. No one from amongst Muslims demands *Islamisation* of the country's Bengali culture.

This uniformity of culture brings about much better integration between Muslims and Hindus.

In India, we often give the example of Indonesia for its cultural integration, whereas our next-door country, Bangla Desh, has a much better model of cultural integration. It is surprising that we often miss it. No wonder, due to this integration, there is no bitterness and rancour between Hindus and Muslims, in Bangla Desh. It also explodes the myth that Muslims are "exclusivistic" everywhere, and do not adopt or assimilate "un-Islamic culture". Much depends on history, historical attitudes and political struggles. The cultural identity of Bengali Muslims was preceded by 'religious identity', when partition took place. (Partition itself was not indicative of religious separatism, it was rather a result of political struggle between the elites of two communities). But soon it dawned upon them that the West Pakistani elites successfully hijacked 'religious identity' to dominate them (i. e. East Pakistanis). The Bengali Muslims, therefore, soon began to assert their linguistic and cultural identity to resist the domination of West Pakistan. Thus the Bangladeshi Muslims proved their authenticity as Bengalis.

TOWARDS ISLAMISATION ?

But Bangla Desh is once again facing a serious political crisis ; military dictatorship is out to hijack religion for political purposes. There is talk of Islamisation i. e. declaring Bangla Desh as an Islamic state. The Hindus, of course, are highly apprehensive, but even Muslims in general have not been enthused by this declaration. Among intellectuals in general, and left-leaning and radical thinkers in particular, the declaration has created a deep sense of resentment.

WOMEN'S RIGHTS

Women, in particular, are very much worried. Islamization, in the traditional sense, means depriving them of their rights. Progressive women activists are, therefore, preparing for the battle. Dr. (Mrs.) Hasan who teaches history in Dhaka University is a woman activist and belongs to a women's organization, *Nari Poksha* (Women's Side). It is a secular organisation. She invited me to address members of her organization on women's rights in Islam. There were Hindu and Christian women as well. They were planning to organise a demonstration against Irshad's Islamisation.

(Continued overleaf)

A VISIT TO DHAKA

The leftist organissations were not even ready to join the *Nari Poksha* in organising the demonstration; but the members of *Nari Poksha* have quite a militant attitude on the question of women's rights. The Family Law Ordinance of 1961, enforced by Ayub is, like in Pakistan, still valid; and these women do not want it to be abrogated under the coming Islamic regime. I told them, the 1961 Ordinance itself was base don Islamic principles, and they should press this point to their advantage. I also told them that due to fierce resistance by the women of Pakistan, which include wives of ruling generals themselves, even the Islamic regime of Zia has not been able to repeal the progressive ordinance. They were surprised to learn this.

OTHER IMPRESSIONS

There is one thing in common with the upper classes of Pakistan; the nomic outlook is quite feudal. The middle and upper classes practically have no concept of saving and capital formation. They spend what they earn, and live lavishly. It is quite obvious from residential areas like Dhan-mandi. The houses are quite spacious and living quite stylish. Imported cars are aplenty. What is surprising is that the markets are stuffed with imported goods, most of them perhaps smuggled. For a poor country like Bangladesh, which survives mostly by foreign aid, it is almost suicidal. It is indicative of rampant corruption among the law-enforcing agencies.

In Dhanmandi, we saw Mujibur Rehman's house where he was murdered alongwith the members of his family. Blood stains could be seen even today on the staircase where Mujib was shot. Mujib preferred to stay in this small house, and did not shift to Banga Bandhu Bhavan—the persidential residence. His house in Dhanmandi, as we saw, was very poorly protected from security point of view. It is also proof of his simplicity. The present regime is also trying to wipe out his memory. One hardly finds his photographs in public places today. However, among the people, he continues to enjoy great popularity. It becomes obvious when one talks to common people.

In rural areas where poverty is much more acute, the struggle for power too is equally ferocious. Various student and youth organizations are armed. Shooting out incidents are frequently reported in the national press. The right wing **Jamat-e-Islami** students' organisation is also fully armed, and it keeps on clashing with **Chhatra League**, the student organisation of the Awami League. However one hardly hears of Toha and Bhashani groups. They splintered into many and virtually became extinct.

II THE FIRST SAARC HISTORY CONFERENCE

The SAARC Conference on history was inaugurated by **President Irshad** on 7th April in Sonargaon, a beautiful five-star hotel of Dhaka. Irshad emphasised the fact that "In each of the SAARC countires, people of different races, languages and religions live. Thus, in the Muslim predominant nations of Bangla Desh and Pakistan, there are Hindu minorities. Similarly in the Hindu predominant India, there live a large number of Muslims. In Nepal, there are large numbers of Indians, and in Bhutan there are people of Nepalese origin. As in Sri Lanka, there are people who speak Tamil and who originally came from South India, so in Maldives there are people of various ethnic groups. Thus throughout South Asia, the pre-Aryan, Aryan, Hindu, Buddhist and Muslim countries are very much alive today. People belonging to all these different religions and cultures are living together in peace and harmony for centuries." He concluded by saying that "We have to realise the importance of this....from the role which history plays in human civilisation...."

PRESENTATION OF PAPERS

First session was presided over by **Dr. Sareen**, Director, ICHR and **Lopen Pemala** of Bhutan presented a paper on "A short Political and Religious History of Bhutan," Similarly, **Prof. Madhav Raj Pandey** of Nepal presented a paper on the history and culture of that country, which was followed by a paper by the Vice-Chancellor of Rajshahi University (Bangla Desh) **Prof. Abdul Karim** on History and Culture of Bangla Desh. All three papers were introductory in nature and were quite informative.

The afternoon session took place in the Bangla Desh National Museum auditorium. **Dr. Uma Singh** of JNU, Delhi, presented her paper "Jinnah and Emergence of Pakistan 1940–47 : A Reapprisal". The paper was heard with interest and evoked lot of controversy. Dr. Singh maintained that despite Jinnah's bitterness against the Congress, he had no positive suggestion for creation of Pakistan. According to her, it was the British Viceroy who put the idea of Pakistan in Jinnah's mind. In this connection, to prove her point, she also referred to the work done in Germany on Rahmat Ali, the original propounder of the idea of Pakistan.

Another notable paper in this session was on "Nawab Faizunnisa Choudhary", an outstanding Bengali Muslim lady of the 19th century, presented by **Prof. Shahanara Hussain** of Rajshahi University, Bangla Desh. It mainly concerned with the struggle of this brave lady in view of the strong male prejudices. Despite all the odds, she successfully asserted her position and administered her feudal estate, and magnanimously donated for education, especially among the women. Faizunnisa, according to the paper, was a model worth emulating in every aspect. In the same session, **Prof. Md. Ali Asghar Khan** of Bangla Desh had presented a paper on the Indian Muslims' monetary contribution towards the nationalist movment of Turkey.

SAARC & SOUTH ASIA

On 8th April, in the morning session, **Dr. Abul Kalam** of Bangladesh presented a paper on "SAARC and South Asia : A Strategic Appraisal". The paper frankly brought out the fear the smaller countries of region like Sri Lanka, Nepal, Bangla Desh etc. have *vis-a-vis* the role of India. Dr. Abul Kalam tried to

(Continued)

A VISIT TO DHAKA—*(Contd.)*

say in so many words that India was behaving like a 'big brother', and the SAARC cannot achieve its purpose if this attitude does not change into that of cooperation from an equal partner. The participants from other countries except Bhutan shared this sentiment. **Prof. Muinuddin Ahmed Khan**, also of Bangla Desh, on the other hand, emphasised the need for unity for some purposeful and united action in his paper on "In Search of Unity in the Tradition of the SAARC Countries".

ON MUSLIM ARCHITECTURE

In the next session, **Prof. A. H. Dani**, a leading archeologist and anthropologist from Islamabad, Pakistan, presented a paper on "The Muslim Architecture of Indian Sub-Continent". He maintained in his excellent paper that architecture has no religion. It is all about human habitat and human creativity. He also maintained in his paper that what is known as "*Muslim* architecture" in Indian sub-continent, in fact, had nothing to do with Islam or even with the Arabs. Much was emulated from West and Central Asia, and executed by the local Hindu workers who left their deep imprint on these buildings. He illustrated this point profusely with the slides He also maintained that the presence of *Hindu* motifs often found on the *Muslim* buildings was due mainly to Hindu workers' execution of these buildings. It should be accepted as an integral part of the Muslim architecture. This paper too evoked great deal of discussion. Dr. Sareen of India asked Prof. Dani whether demolition of Hindu structures and the use of those materials did not play any role in display of these Hindu motifs on Muslim buildings. Prof. Dani admitted it did, but he maintained the *native* artisans also exhibited their "passion" for old motifs.

ISLAM & HINDUISM : CONFLICT OR CONFLUENCE

Next, I presented my paper on "Islam and Hinduism in Indian History–Conflict or Confluence". In the first part, I dealt with methodology of historiography and said that by themselves, facts do not mean anything. They are just raw materials from which historians draw their own conclusions in keeping with their own proclivity or *a priori* position. I gave a number of examples of this.

In the second part of my paper, I brought out both conflict and confluence between Hinduism and Islam in Indian history. The '*Ulama*', who took legalistic view of Islam and wanted to be part of the ruling establishment, often sought to create conflict. The *Sufis* and others, on the other hand, who were not part of ruling establishments and had no vested interest of any kind, *Indiansed* Islam, used local idiom and concepts like *avtara* etc. and promoted harmony between Islam and Hinduism. I also mentioned in this connection the sufi doctrine of *wahdat al-wugud* (unity of being) which resulted in doing away with all religious and theological barriers and promoted the concept of universal humanity.

JUSTICE IN NEPAL & SHARIA LAW

Prof. Tri Ratna Narayana of Nepal then presented an extremely interesting paper on "Trial by Ordeal in Nepal : the Niya System". He traced the history of this dispensation of justice by ordeal. He said that *Niya* was applied specially in those cases where the concrete evidences are generally lacking, such as the cases of witchcraft. King Rajendra (1816-47) had specifically instructed to practice Niya if the accused did not confess her crime of witchcraft. If the accused lost the Niya, she was to be driven out of the village, and if she won it, the accuser was to be fined Rs. 120/-. He concluded by saying that the existence of the trial by ordeal *(Niya)* till the middle of the nineteenth century, testified that the legal system in Nepal was at its primitive stage.

Another interesting paper in this session was by **Prof. A. M. Sirajuddin** of Bangla Desh on "The Sharia Law, Society, South Asian Judiciary and Shah Bano Case". It was a well-studied paper and threw light on the position of women in *Sharia* and the disabilities the women have to suffer due to rigid and mechanical application of the *Sharia* law in the South Asian region. **Prof. Sirajuddin**, who teaches history in Chittagong University, illustrated his point by quoting from the celebrated Shah Bano case from India. The only objectionable thing in the judgement was certain derogatory remarks about Islamic law, which were unwarranted. He also warned if the present Islamic laws are not suitably interpreted in keeping with the spirit of the time, more cases similar to that of Shah Bano would arise. He also regretted that the people of Bangladesh including the press, did not evoke much interest in this historic case. The women participants wholeheartedly supported the contents of Prof. Sirajuddin's paper. **Mrs. Parveen Hasan** and **Shaharan Begum** made observations in support of the paper.

ICHR & SAARC HISTORY CENTRE

Prof. R.A.L.H. Gunavardhana of Sri Lanka had arrived very late and was the sole delegate from that country. He made oral remarks on the present situation in Sri Lanka with special reference to the ethnic conflict and the history of its genesis. **Mr. Ibrahim Luthfi** of Maldives who is Director, National Centre for Linguistic and historical Research, also did not submit any written paper. **Dr. T. R. Sareen**, Director, Indian Council of Historical Research, Delhi, presented a paper on the working of the ICHR. He also threw light on various facilities, fellowships and scholarships available for those intending to pursue work on Indian history.

The last session was a business session presided over by the Chairman of the National Organizing Committee of the Conference, **Prof. A. R. Mallick,** when the future programme of action was charted out. This included setting up of a permanent office of SAARC History Centre in Bangladesh and organising a SAARC history conference once every two years.

Dr. Asghar Ali Engineer is the Director of Institute of Islamic Studies, Satna Cruz (East) Bombay-55.

Space Scientist Honoured

On 9th August, the distinguished Indian scientist, Dr. Satish Dhawan, was awarded the first Gujarmal Modi Award for Science (for 1988) by the Vice-President of India, Dr. Shankar Dayal Sharma, at an impressive ceremony in New Delhi. The award has been instituted by the Gujar Mal Modi Foundation set up in memory of the pioneering industrialist who not only brought a chain of industries and educational institutions to Modi Nagar (near Delhi), which was once a sleeping village of Begumpur, but also had a great interest in science and technology. The award will be presented over the years to distinguisded scientists in appreciation of their outstanding contributions in research work and for introducing innovations.

The first awardee, Dr. Dhawan, who was hailed as "the father of the space programme" by the Managing Trustee of the Foundation, Satish Kumar Modi, in his welcome address, has had a distinguished career with valuable contributions to the field of science and technology. To quotefrom the Citation....

"His deep involvement in the field of science began well over thirty-five years ago. After a brilliant academic career, during which he obtained degrees in various disciplines such as Mathematics, Mechanical and Aeronautical Engineering and Ph.Ds. in Aeronautics and Mathematics, he joined the academic profession as Professor at the Indian Institute of Science, of which in 1963, he was designated as a Director.

"With his professional achievements and scholarly qualities of leadership, imaginative approach and spirit of innovation, the institute emerged as a unique centre par excellence in instruction and research for science and technology with a strong interface with industry and the community, constantly reviewing its goals and objectives, exploring new horizons and taking up new challenges.

"Dr. Dhawan introduced innovative and revitalising approaches to both academic and administrative activities at the Indian Institute of Science. He fostered instrumentation culture by establishing a Central Instruments and Service Laboratory. He established an interdisciplinary Centre for Theoretical Studies; an interdisciplinary unit of Molecular Biophysics, a Material Science Laboratory, and such other centres and units through which he constantly inducted talented young scientists into the Institute and promoted interaction between them and other scientists, helping them to cross the traditionally established disciplinary barriers. He added a School of Automation, a Centre for Information Processing and a Centre for Electronics Designs and Technology to meet the demands of emerging technologies. Realising the importance of the involvement of motivated faculty in rural development, he encouraged the emergence of a programme of Application of Science and Technology to Rural Areas (ASTRA) at the Institute. Dr. Dhawan, also initiated the study of environmental problems, which has led to the establishment of a Centre for Ecological Problems.

"While totally absorbed in the growth and development of the Indian Institute of Sciences, he also held responsible positions in several other committees and commissions whose findings and recommendations have profoundly influenced the science and technology policy in India. To name only a few, he headed the Indian Space Commission; worked as Secretary, Government of India, Department of Space; Member, University Grants Commission; Member, Science Advisory Committee to the Cabinet; Member, Atomic Energy Commission; Member, Electronics Commission, Member, National Committee on Science and Technology; Member, Defence Research and Development Council; Chairman INSAT Co-ordination Committee and many other honourable and important positions.

"Dr. Dhawan carried out arduous, extensive research work which has resulted a innumerable innovative technologies. The contribution that he has made in the field of Space Technology will be long remembered by the people of India.

"Dr. Dhawan, has been the recipient of many honours and prestigious awards including *PADMA VIBHUSHAN*.

"The Gujarmal Modi Science Foundation is happy to recognise its appreciation of the sterling role that he has played in the space technology of India by conferring on him the G. M. Modi Award 1988."

The function was attended, among others by Mrs. Sheila Dikshit, Minister of State of Parliamentary Affairs as a Guest of Honour, while Shri Madhav Singh Solanki, Union Minister for Planning and Programme Implementation was in the chair. In his welcome address, the Managing Trustee, Satish Kuma-Modi, briefly recounted the contribution of his late father Gujar Mal Modi, the founder of Modi Group of Industries. As he put it, "the most enduring monuments of his memory are not the numerous mills and factories........ but the schools, colleges, hospitals, temples and other charitable institutions which are his legacy of love to humanity".

Modi Nagar has now a full-fledged post-graduate college, a junior high school, a women's training college, besides a chain of primary schools which provide educational facilities to about eight thousand students.

In addition to the research and development programmes of various companies of the Modi Group, the Gujarmal Modi Science Foundation has been set up as an independent organisation with membership open to individuals, corporate bodies or associations (besides those belonging to the Modi Group). The Foundation proposes to sponsor, finance and undertake science and technology research and development work in various fields and also provide a useful forum or platform with promotional facilities. The motto which seems to guide the Foundation can be summed up in the words of another distinguished scientists, Malcom Adiseshiah, while delivering the first Gujar Mal Modi Memorial Lecture sometime ago. "Science as the generator and store-house of knowledg and technology as the instrument for its use, form both the base and motor for the country's development and its decision to remove poverty".

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Indian Book Chronicle August 1988
Regd. No. R. N. 28625/76 Post Regd. No. D (SW)-023 ISSN 0970-468 X

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JAIPUR

Printed and Published by **S.B. Gupta** C/o Aalekh Publishers, Duggar Bldg., M.I. Road, Jaipur (302001)
on behalf of Vivek Trust (2/26 Sarvapriya Vihar, New Delhi-110016) at Green Art Printers,
Jalupura, Jaipur, and Indo-Burma Printers, Raja Park, Jaipur.

Triplicate 9/11/89

पुस्तकालय
गु० कां० विश्वविद्यालय
हरिद्वार

Vol. XIII *No.* 9 September 1988
Single Copy—Rs. 4.50
ISSN 0970—468 X

indian book chronicle

A MONTHLY JOURNAL ABOUT BOOKS — REVIEWS, NEWS & VIEWS

A Vivek Trust Publication assisted by Sanghar Vidya Sabha Trust

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Subscriptions & Circulation etc. : **Subodh Bhushan Gupta, C/o Aalekh Publishers,
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INDIAN BOOK CHRONICLE

C/o Aalekh Publishers, Duggar Building,
M. I. Road, Jaipur-302 001

Subscription Rates : Rs. 55/- p. a.

Scholars, Teachers, Service Personnel & Senior Citizens : Rs. 45/- p. a.

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Once again we regret that this issue has been delayed for reasons beyond our control.

The circumstances due to which our printing schedule has gone out of gear have been briefly explained in the August 1988 issue. We are sorry to say that there has been hardly any change or improvement in the situation. The Oct./Nov./Dec. issues are also likely to be delayed. Very few printers are willing to undertaking such tedious jobs on a regular basis, when easy money comes otherwise. Even the local computerised units have let us down badly. In fact, the Special November Issue which should have come out quite some time ago, is nowhere in sight.

The October/November/December issues are also likely to be delayed. *—Editors*

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Our November 1988 issue will be a SPECIAL NUMBER to mark the

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Indian Book Chronicle

Vol. XIII No. 9 September 1988

A PHILOSOPHER KING

Sir Sarvapalli Radhakrishnan was born on September 5, 1888, at a small place, Tiruttani, forty miles north-west of Madras. From his childhood, he loved loneliness and possessed a meditative frame of mind.

He received his education in the Christian missionary institutions. He got acquainted with the teaching of the New Testament as well as the criticisms levelled by Christian missionaries on Hindu beliefs and practices. His pride as a Hindu and an Indian was aroused when he read the speeches and writings of Swami Vivekananda. The challenge of Christian critics forced him to make a detailed study of Hinduism. One can only imagine the difficulties of a young man when one takes into account, today, the fact that the philosophy courses for the B.A. and the M A. degrees at that time, did not demand any acquaintance with the Indian philosophical systems.

His *Ethics of Vedanta*, a thesis he had to submit for his M.A. examination in 1908, was greatly admired by his teachers. In 1909, he joined the Department of Philosophy in the Madras Presidency College. He brought out his work on *Tagore* in 1918, the year he was appointed Professor of Philosophy in the new University of Mysore. By this time, his articles on Bergson's Philosophy in Mind had drawn the attention of many eminent thinkers in Britain and USA.

He came to join the University of Calcutta in 1921, and remained there for ten years. From Calcutta, he went to Waltair as the Vice-Chancellor of the Andhra University where he

(*Continued overleaf col. 1*)

Ancient Links with a Neighbour

Ho Peng Yoke

An Introduction to SCIENCE AND CIVILIZATION IN CHINA

Oxford University Press, Delhi, 1985. Pp. xii + 262; Rs. 250.

A Comment by Ashim Kumar Roy

This is a short history of mathematics, astronomy and alchemy in China from the earliest times to the end of the 18th century. It has been written as an introduction to Needham's monumental work *Science and Civilization in China.* The results of some of the discoveries made since the publication of Needham's earlier volumes have also been included in this work.

INDIGENOUS ORIGINS & OUTSIDE IMPACT

Chinese science was more or less indigenous up to the early centuries of the Christian era, when it came in contact with Indian science through the Buddhist missionaries who went there. How much China actually gained from India is a matter of debate. Some calendars based on the Indian system were prepared in the late 7th century, but none of these was in use for more than three or four years. In the 13th and 14th centuries, China felt the impact of Islamic science; but she did not derive much benefit from this contact either; for, shortly afterwards, there was a marked decline in Chinese science. When the first learned man from the West, the Jesuit Matteo Ricci, arrived there in 1581, he was not much impressed by Chinese mathematics and astronomy. To quote from Cronin's *The Wise Man from the West*, Ricci found "Chinese theories of the world were fabulous and their mathematics rudimentary; (though) a passionate belief in astrology had produced a reasonably practical astronomy".

About Mathematics

Chinese mathematics, like Indian mathematics, consisted of arithmetic and algebra. From the existing records, it appears that the Chinese started studying mathematics about a thousand years before the Indians. But the high points in both the countries were reached almost at the same time, between the 12th and 14th centuries. Also, the achievements in mathematics in both the countries were almost the same. In both India and China, mathematics was studied mainly for its practical use, that is, for its application in commerce and astronomy. There was no interest in pure mathematics. For instance, while prime numbers were of great interest to the Greeks, the Indians and perhaps the Chinese also, had no term for such numbers. Geometry, specially deductive geometry, was the strong point of the Greeks. But neither the Chinese nor the Indians had any concept of axioms and the proofs based on the same.

Astronomy & Calendars

The Chinese had made a great deal of progress in astronomy before they came into contact with Indian astronomy. The Chinese never used the zodiac. Their system was based on the 28 lunar mansions. The lunar mansions are called *nakshatras* in India. There are 27 *nakshatras*, but it is interesting to note that the *Atharva Veda* men-

(*Continued overleaf col. 2*)

A PHILOSOPHER KING

remained for about four years, to come back to Calcutta. While he was in Calcutta, he was offered the Professorship of Eastern Religions and Ethics at Oxford. He finally left Calcutta in 1941. He held the Oxford chair till 1952. He became the Vice-Chancellor of the Benares Hindu University in 1939 and remained there for about 9 years.

He was the second President of the Indian Republic (1962-1967). Since Radhakrishnan will remain famous as a philosopher, I would not dwell on his career as a diplomat or as a political figure.

His famous work on *Indian Philosophy* (Vol I) came out in 1921. The second volume came out in 1927. Incidentally, during the period, another great work on the *History* of *Indian Philosophy* (Vol I) by Prof. S. N. Das Gupta came out of the Cambridge University Press (1926). Ranade's work on the Upanisads came out in 1926.

The Philosophy of Sarvapally Radhakrishnan ed. by Schilpp (*The Library of Living Philosophy: Tudor Publishing Co., New York*, 1952) contains several papers on the philosophical views of Radhakrishnan by many distinguished eastern and western thinkers and includes the Biblio-graphy of Radhakrishnan's writings by Prof. T. R. V. Murti. But it is incomplete. Among several other works which came out after 1952, the more well known are *The Principle of Upanisads* (in 1953) *The Dharma Pada* (in 1954) and *The Brahma Sutras* (in 1960).

An Anthology, Selected from the Writings of Radhakrishnan edited by Nagaraja Rao, Gopalaswami and Ramakrishnan, published by Bharatiya Vidya Bhavan in 1969 is an excellent work.

Radhakrishnan's acquaintance with the works of ancient and medieval Indian philosophers was profound and he was widely read. He was one of the first academic scholars to interpret Indian wisdom to the educated public of the west. His command over the English language was

ANCIENT LINKS . . . (*Contd.*)

tions 28 *nakshatras*. Later, the number was reduced to 27 in India, perhaps on the realization that the moon took 27 and 1/3 days to go round the earth. There was a great deal of controversy in the last century regarding the origin of the lunar mansion system, some savants claiming that it originated in China and others claiming for India.

The Chinese, like the Indians, worked on a luni-solar calendar. The year is taken to be equal to 12 lunar months; but since a lunar year is 11 days shorter than a solar year, an intercalary month is added every two or three years to keep the lunar year in step with the seasons. It is interesting to note that the manner of calculating when the intercalary month would occur was the same in China as in India, but the Chinese had adopted this method long before the Indians.

The Chinese maintained state observatories from very early times, and some of the records of the observations made in these, still exist. One of the famous observations made by the official star-gazers was the birth of the Super Nova in the Crab nebula in AD 1054. In India, on the other hand, we have no record of any astronomical observation, nor was there perhaps any observatory here before Jai Singh built one in Delhi in 1725.

CHINESE ALCHEMY .. for Gold & Elixir

The last part of the book deals with alchemy. Chinese alchemy, like alchemy elsewhere, had two objects. The first was the transformation of base metals into gold. This transformation was not in Chinese theory, impossible. The Chinese had a system of five *wuxing*, viz., water, fire, wood, metal and earth. These, unlike the four Greek elements, could be transformed from one into another. As such, the *wuxing* could perhaps be better called phases. Production of gold from base metals was thus possible. However, this was not the main object of the Chinese.

They wanted to produce an elixir that prolonged the youth and made a man immortal. The author of this book suggests that the reason way the Chinese were keen to live for ever was that they had no theory of paradise and hell. The Chinese thought that they had only this life on earth to enjoy or suffer. The kings and rich men wanted to enjoy their life for ever. This is why there was a pressure on the alchemists to produce exlixirs. But the trouble was that most of the elixirs which the alchemists prepared contained mercury, sulphur, lead and other such poisonous things. These, therefore, occasionally produced results not expected by the user. "The Jin emperor Aidi died in his prime at the age of 25, as the result of his desire to avoid growing old. In fact his ambition was realized—but perhaps he did not quite understand the full significance of the elixir, which did actually prevent him growing any older. The emperor Wenxuandi of Northern Qi, on the other hand, was much more cautious in his approach to this matter. He was only prepared to try the elixir of immortality at an opportune time—on his death bed." (p. 184).

Chinese alchemy appears to have been autochthonous. It was not until the 17th century that the Chinese came to know of Western alchemy, but by that time the Chinese had lost interest in the subject.

The book is a good introduction to the three important sciences of the pre-modern age in China. It is written with an open mind, and there is no attempt to prove that Chinese science was uncontaminated with anything foreign.

Since his retirement from the Indian Administrative Servic more than a decade ago, Ashim Kumar Roy has devoted most of his time and energy to Indology and Oriental studies. Quite a few compilations of encyclopaedic nature have been the result of his efforts.

(Note :— A short comment on this book by Prof. R. P. Agrawal, former V. C. Rajasthan University, was published in July 1988 issue of I. B. C. Vol. XIII No. 7 —Editors)

superb and he was an eloquent speaker. His acquaintance with the writings of thinkers, occidental and oriental, ancient.medieval and modern, Islamic and Chinese was encyclopaedic. This enabled him to institute comparative studies. He was not a creative thinker in the sense in which Prof.K. C. Bhattacharya, for example, was; he was not a deep scholar like, for example, Prof. S. N. Das Gupta, but his synoptic vision was unique.

Dr. A.M. Ghosh, retired Professor and Head af Philosophy Department. University of Rajasthan, is also Fellow. Indian Council of Philosophical Research.

* *

THEIR PRIVATE WORLDS

Dr. Atma Ram

INTERVIEWS WITH INDO—ENGLISH WRITERS

Writers Workshop, Calcutta (1983) Pp. 132, Hardbound Rs. 80. Flexiback Rs. 40.

Comment by K.L. Nagpal

"Indian" English literature is read with avid interest in India and abroad Works of several Indian authors have also been prescribed for study in many colleges and universities. The growing body of this literature is naturally receiving greater critical attention. However, lack of biographical material about our writers has stood in the way of a fuller appreciation of their art. The volume under review has fulfilled this strongly felt need to some extent.

Interviews with Indian-English Writers comprises of two parts and an appendix. The first part contains interviews with seven novelists, including three women: **Mulk Raj Anand, Anita Desai, Nergis Dalal, Nayantara. Sehgal, K. A. Abbas. Khushwant Singh and Arun Joshi**. The second part comprises of interviews with seven poets: **Nissim Ezekiel, Shiv K. Kumar, Kamla Das, Keshav Malik, Som P. Ranchan, Om Prkash Bhatnagar** and **Syed Ammerudin** An interview with **Kirpal Singh** has been given as an appendix at the end of the

(Continued)

GROWING UP WITH ANAND

. . . In London, Paris & Dublin

THE BUBBLE — A novel by Mulk Raj Anand

Review by Dr. K R. Srinivas Iyengar

About 60 years ago, Mulk Raj Anand wrote in one astonishing irresistible spell a 'confessional' novel of 2000 pages, issuing out of "the compulsion of a morbid obsession" with himself and the people he had known. This was in 1926 when he was barely 21. Although the 'confession' could not be published then for obvious reasons, it was to become the source-book of his *Untouchable*, the justly celebrated classic, and some other novels and short stories.

Taking up the 'Confession' more than two decades later, Anand decided he would now use the material for a seven-part autobiographical novel – '*The Seven Ages of Man*' – covering the 40 years axial period in modern Indian history from the 'Bande Mataram' explosion of national consciousness to the coming of Independence (and Partition) in 1947. *Seven Summers* (1951), the earliest of the series, mapped out the first 7 years in the life of Krishan, actually Anand's own "half-conscious boyhood", from the age of 4 to 10; *Morning Face* (1968) which won the Sahitya Akademi award, the years of Krishan's college life in Amritsar (1921-25); and now, the fourth Gargantuan instalment, *The Bubble*, recapitulating with an amazing particularity, his first years (1925–27) in the United Kingdom.

LEARNING FROM EXPERIENCE: EDUCATION BY LIVING

For two reasons. *The Bubble* is different from its three predecessors. Here the scene shifts from the Punjab and India to England and Western Europe, for Krishan's 'education' takes him not only to London, but also Wales. France and Ireland. With the change of scene comes the change in the human, cultural, social and political landscape. The literary culture of Bloomsbury – romance, frustration and fulfilment in Wales–the taste of liberty, equality and fraternity in Paris–the more scalding taste of revolution in Dublin : all this is at once strange in some respects and exciting to Anand, and living in the waves of this sea of experience, he grows wings of consciousness that make him change in some respects, yet remain basically the same Krishan. And the novel is the poignantly and painstakingly candid record of all this experience and growth. Early in the novel, Anand (in a letter to his friend in India, Noor) refers to Goethe's view that "learning comes from what he calls *Bildung*, meaning education by living". And *The Bubble* itself may be cited as an example of the genre *Bildungsroman*.

The change in all the areas and levels of experience seems also to have determined a parallel change in the manner of its articulation or recordation. What this comes to is a breaking away from the single to multiple points of view, deriving – consciously or unconsciously – from the lights of Anand's years of adolescence, youth and early manhood, notably Goethe's *Wilhelm Meister*, Tolstoy's *Childhood, Boyhood Youth*, Andre Gide's *The Coiners*, Romain Rolland's *Jean Christophe*, Proust's *Remembrance of Things Past*, Joyce's *Portrait of an Artist as a Young Man*, Aldous Huxley's *Point Counterpoint* and Thomas Wolfe, is *Look Homeward, Angel*.

The Bubble actually comprises 10 books (one of which at least, *Babes in the Wood*, is a full-length novel by itself), and they have their diverse sub-titles, clusters of epigraphs, levels of narration and strategies of communication (letters, diary notices, journal entries, and give and take of conversation the ECG recordings of the vicissitudes of Krishan's love for Irene, and his insatiable love affair with life itself). And as the reader loses himself in the novel, he feels tossed between the past and the present, India and Europe; and while he tries to keep himself afloat breasting the billows, all earth and sky captivate him.

(Continued overleaf)

THEIR PRIVATE WORLDS

book. Except Dr. Anand, Abbas and Khushwant Singh most authors interviewed belong to comparatively recent times, the sixties and the seventies. Each interview is preceded by a short biograhical sketch, followed by a list of the author's works. The interviewer, Dr. Atma Ram, an eminent scholar and critic of Indian-English literature, has put some searching questions and the responses he has been able to elicit reveal various facets of the life and art of these creative writers.

THE JOY AND PAIN OF CREATIVE WRITING

Interview with Dr. Mulk Raj Anand, besides other things, throws much light on his creative process. He reveals how an intense search for personal identity led him to become a writer. The rejection of *Advait* and the need for 'felt' experience before accepting anything as *truth* forced him to write a confession. As he remarkes: "The novel became for me, importantly, a quest for the self" (p. 14.).

Most writers including Nayantara Sehgal, K A. Abbas, Arun Joshi enjoy writing. According to Shiv K Kumar, creative process is a painful experience, but it brings the joy of creation. For Som P. Ranchan, writing a poem is "akin to trance". Anita Desai finds creative writing a tremendous strain, exacting and unrewarding, though she adds, "writing is hell, but not writing is infinitely worse" (p. 26). For her, the creative work fulfils an inner urge and makes life purposeful.

The book provides a peep into 'the private worlds" of our writers and poets, their daily routines, the time of the day they prefer to write, their hobbies, their favourite authors, conscious and unconscious influences on their work, their sources of inspiration, their attitudes towards modern sensibilty, their opinions of Indian-English literature, experiences which led to the shaping of their philosophy on art, and so on. The volume contains a

(Contd. opp. page col. 1)

GROWING UP WITH ANAND . . . *Continued*

imagination jostles with memory, research and revolution seem somehow to keep house together, and at one go, he has both a panoramic view of France-Britain-Ireland, and a vertical view of the spiral of ascent from lust the *ne plus* ultra of deathless love. The swimmer is ashore at last, and it has been for him an altogether exhilarating and rewarding experience.

DISCOVERY OF EUROPE & SELF : A STEREOSCOPIC VIEW

The Bubble is thus essentially the complex record of Anand's first passage to England, of his discovery of England, France and Ireland, and above all his progressive discovery of himself, both in the autonomy of his loneliness and in the see-saw of failure and fulfilment in his relations with others, and chiefly with Irene. And so Krishan grows in understanding all the time, though not always consciously. And this self-knowledge, and world-knowledge as it grows, is reflected -or revealed - through the manifold media of literary communication for the reader's entertainment, enlightenment and edification.

What the reader has to do, then, is to start reading the novel undaunted by its packed print and massive bulk (over 600 pages.) *The Bubble* takes control at once, and 'bounces' him. Prodigious ! Out of the ordinary ! Whatever the mode of communication (letter, narrative, diary or journal entry) it is Anand who speaks and mesmerises with his glittering eye the Wedding Guest (or reader) who needs must listen "like a three year child", for "the Mariner has his will" !

At the simple story level, *The Bubble*, with its multiple narrative forms, manages to give us a stereoscopic view of Anand's life, and of his encounters with a multitude of characters, movements and ideas. The range is cyclopaedic, and on a first look almost bewildering. On the other hand, Krishan, the hero-anti-hero, is the measure of all that happens, in the course of his ten-books-in-one. It is here that the Bubble-image in Rimbaud's poem gains pointed significance :

"We live inside a bubble, as in a womb. And in this we grow. But at times we can see ourselves in it" (*p. 344*)

Earlier, Prof. Rhys (Irene's step-father) had said :

"The new magicians think the sperm is a little spark. It grows in the ovum. The Bubble opens at birth and then seals the child. With each perception, the bubble opens and shuts, urged from within. After birth, life in the bubble tries to grow and move. In the transparent glass, the moves are reflected. As the skin absorbs the air, so the soul grows .. Something like this happens all the time" (*p. 170-1*).

The Bubble, in fact, is almost a synonym for the 'ego', the seminal principle and power of individuality which learns and grows, builds bridges of understanding or clashes with other egos and tries to break them. At one point, Krishan writes in a letter to Irene :

"Now I want to prick all the bubbles. And poke my tongue out against all the patriarchs, lamenters, the professors and the clever phrasemongers" (*p.* 225).

The ego is a helper, and the ego- or the bubble- can become an enemy too, and perhaps explode ! Here is a hint of the Anand who has never avoided 'commitment' or tried to escape engagement in the nation's cultural, social or political challenges from time to time.

A UNIVERSE OF EPIC PROPORTIONS

Like the multiple points of view, a variety of art-forms—poetry, painting, music - too figure in the novel to give the ensemble its unique appeal. And the characters are drawn from real life as well as from legend and literature, and all seem to feel at home in '*The Bubble*' and enact a strange contemporaneity. Gandhi, Iqbal, Nehru at one

THEIR PRIVATE WORLDS

wealth of details about individual authors, ranging from the number of hours they spend daily in writing to the time taken to complete a work of literary art.

Most writers prefer morning hours, but Kamla Das finds nocturnal hours better suited for writing poetry. "At night," says she, "the world suddenly comes to focus, becomes more my own" (p. 81).

All such details are relevant and helpful for a fuller understanding of Indian-English literature, because, in a sense, a writer always writes about himself. Nergis Dalal, in reply to a question, quotes Vidal, saying: "If I write about the eye of a needle or Julius Caesar—still I write about myself." (p. 41)

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GROWING UP WITH ANAND . . . (*Continued*)

end; Maud Gonne, Yeats, A. E. at the other: and in between Paris and Tristan Tzara, and Wales and Prof. Rhys, and London with its Bloomsbury, the British Museum, and the Indian students. Techniques? Points of view? Narrative strategies? All are here leaved together, and the Wedding Guest is out of breath trying to keep pace with the narrative—he cannot interrupt or cross-examine the Mariner, and presently, there is the End (which is not the End), and like Krishan and Irene, the novelist and the reader too are content to be "held together by love" along with the stars, and in tune with the unheard but very real music of the spheres.

What, then, is the secret of the success of *The Bubble*, its piquant authenticity, its unerring articulation? A universe blown up bubble-like to epic proportions by an ego's craving for infinite experience? Seemingly loose in construction, repetitive and over-emphatic at times, one is not sure whether it is not really a case of complex organic structure, recapturing a clash, a tension and a higher harmony. Motifs rise, drift, duck into the water, and rise again refreshed, kaleidoscopic patterns form, and change and fuse, and the diverse themes seem linked centrally to the Krishan-Irene destiny, and Krishan is everywhere, and Radha has more than one name or *rupa*. It is all tantalising yet satisfying; and the writing too is vigorous, uninhibited, life-changed. *The Bubble* is an impressive, if also an unusual, achievement.

Dr. R.K. Srinivasa Iyengar is a well—known writer and critic, tireless in his efforts and ageless in spirit. He lives and works in Madras. I.B.C. is grateful for his association.

A CYNICAL VIEW OF HUMAN NATURE

Shiv K. Kumar

NUDE BEFORE GOD, *Penguin*, (1987)

Comment by R.K. Kaul

This novel was originally published by the Vanguard Press in 1983. It is lucky for readers in India that it is now available in the *Penguin edition* at a very reasonable price i e. Rs. 50.00. It is one of the first six titles chosen by Penguins for publication in India.

Lord Yama, the equivalent of the Greek god Pluto, summons Ramakrishna, the protagonist-narrator, to death fairly early in the novel. Ramakrishna is made to suffer "the agony" of his return to his relatives and friends for thirteen days. His soul hovers in the atmosphere. He is able not only to see humans and animals, but also to hear their inner-most thoughts, without being able to talk to anyone. Nor is he allowed to intervene in the human drama, however emotionally involved he might be. (The disembodied spirit of Ramakrishna is unable to exercise any detachment). Especially pathetic is his helplessness on observing the cruelty of his wife to his pet dog Peter. (Ramakrishna shares with his countrymen the belief that pet dogs feel flattered by being given English names).

The vision of human nature that emerges from this novel is somewhat like that of Lear in his madness :—

> Behold yond simpering dame . . .
> That minces virtue . . .
> But to the girdle do the gods inherit
> Beneath is all the fiend's (*IV,VI, 188ff*)

Such cynicism about human nature, especially as it is revealed in sex, is quite characteristic of the author. Readers familiar with his earlier novels and short stories will recognise that.

The novel begins with the hero suspecting his wife of adultery. Even though the suspicion has a flimsy basis, he takes his revenge by going to bed with his mistress Rezia.

Two of the scenes connected with Rezia stand out as examples of Kumar's mastery of the narrative form, not witnessed before. One is the murder of Rezia's father by his employees. It is preceded by a cock fight. The two actions take place in quick succession in the same place. The horror of the second incident is neutralized by the comedy of the first. That helps to preserve the emotional balance which the novelist wishes to maintain.

An even greater triumph of the narrative art is the episode in which Rezia is raped in the presence of her lover Ramakrishna. There are no cliches about the violation of honour or about

(*Contd. on page 216*)

BY WAY OF A TRIBUTE—

by **L. S. Sinha**

Life & Works of Mahadevi Varma

The well-known Hindi poet, Mahadevi Varma died on September 11, 1987. On the occasion of her first death anniversary, we pay our tribute by reprinting some edited extracts from the Introduction written by L. S. Sinha in his book SELECTED POEMS: MAHADEVI VARMA, published by the Writers' Workshop, Calcutta (1987). The poems have been translated by L. S. Sinha to be "as faithful to the original as possible." An evaluation of the book will be offered as soon as possible. —Editor

EARLY LIFE

Mahadevi Varma was one of the major Indian poets of this century. Born on 24th March 1902, at Fatehgarh in U.P., she had her early education at home in Indore, where her father, Govid Prasad Varma, taught English at the prestigious Daly College, meant primarily for the education of the elite youth of different princely states in and around Central India. Her father, with a Master's Degree in English, was also well-versed in Urdu poetry. He held progressive views due largely to the influence of the Arya Samaj movement of Swami Dayanand. He is even reported to have been an agnostic. On the contrary, her mother, Hemrani Devi, was steeped in the typical values of conservatism with a liking for the songs of Mira Bai, Sur Das and Tulsi Das. Her religious leanings and love for Hindi poetry, particularly for devotional songs, had considerable influence on the young mind of Mahadevi.

Mahadevi was married when she was a child at the instance of her grandfather. When she grew up, she rebelled against this and was not prepared to give in to the wishes of her elders. Otherwise too, there was a measure of incompatibility and the marriage, which was more a formality than a reality, did not work.

Her father played a supportive role in accommodating her wishes. She was sent to Allahabad's well-known Corsthwaite Girls College, where she studied up to B A. level with English, Hindi and Philosophy as her main subjects. She then joined the University of Allahabad for her M.A. in Sanskrit.

HER CONCERNS

Quite early, she came under the spell of the nationalist movement led by Mahatma Gandhi. Allahabad was also the home of the Nehru family and a center of political activities. Her college principals were also themselves staunch nationalists. Mahadevi used to pass on secret messages to and from the revolutionaries, and compose patriotic poems which became popular. Subhadra Kumari Chauhan, another well-known Hindi poet, was her intimate friend at the same institution.

After completing her studies, she became the Principal of the Prayag Mahila Vidyapith to promote women's education in a socially backward area of U.P./Uttar Pradesh. Here she stayed on at this institution almost for three decades pursuing her literary and, to some extent, social, activities. For some time, she was editor of the well-known magazine *Chand*, devoted to promoting social and literary causes. In this journal, she not only published her own poems written in the *Chhayavad* mould, but also championed the cause of women. Through a series of essays, later collected and published in a book form—*Shrankhla Ki Karian*—she made a penetrating analysis of women's problems.

The establishment of the '*Sahityakar Samsad*' by Mahadevi was an attempt to provide financial and other types of help to Hindi litterateurs in indigent circumstances. For various reasons, her painstaking efforts had a limited success. However, she always tried to be of help to some, on an individual basis.

Except in the initial stages of her poetic career, she avoided taking part in poets' gatherings to recite her poems. For a long period, she even avoided attending public functions. But during her last few years, she gave up her self-imposed seclusion and addressed several gatherings.

She has always been a crusader for the cause of Hindi which, she thought, needed to be given much more encouragement than had been done so far. Mahadevi received a number of awards in recognition of her contribution to Hindi literature. In 1981, she was offered India's prestigious *Jnanpith Award*, which is given annually to the foremost writer of any Indian language.

CHHAYAVAD

To appreciate and enjoy the poetry of Mahadevi Varma, one has to have a look at the *Chhayavad* school of Hindi poetry. The three other important poets of this school were *Jayashankar Prasad, Surya Kant Tripathi Nirala and Sumitranandan Pant*, whose major contributions along with Mahadevi's appeared between 1918 and 1940. *Ansu* (Tears), *Jharana* (Waterfall), *Lahar* (Wave) and the epic *Kamayani* were the important works of *Prasad*, while *Parimal* (Fragrance), *Geetika*, *Anamika* and *Tulsidas* constituted the major works of '*Nirala*' whose initial place of literary activity was Calcutta. The most typical poet of the school was *Pant* who spent his early childhood and youth in the enchanting territory of the Himalayas. Very much like Wordsworth, Pant's earlier works, *Veena*, *Granthi* (The Bond), *Pallav* (New Leaves) *Gunjan* (Humming) and *Yugant* (The End of an Epoch) are replete with a tender love for nature. To Wordsworth,

MAHADEVI VARMA . . . (*Continued)*

Nature was a livine divine force capable of lifting human beings above the mundane world. To the *Chhayavad* school of poets, it was not only a refuge from the unsavoury world, but a comforter and a partaker of man's joys and sorrows, virtually an unfailing companion.

Initially, this school of poetry was derided by literary critics nurtured in the didactic and descriptive mould of the preceding *Dwivedi Yuga* (*era*). Gradually it established itself as a romantic school whose poetry was immensely rich in beautiful images, lyricism, spontaneous overflow of emotions and a fine diction suitable for conveying the delicate moods and imagination of the poets.

The main characteristic of *Dwivedi* era of poetry was in conformity with national and cultural ideals. A legitimate pride in ancient tradition, a tendency to reform the social malaise, and to instil love for the nation were the basic aims of the poets of this age. The most representative and towering figure among them was *Maithlisharan Gupta*, the author of *Bharat Bharati*, *Jayadrath Badh*, *Yashodhara* and *Saket* etc. His language was very often 'versified prose' and lacked the power to express the fine sentiments or delicate feelings of the poet. It had a degree of harshness of sound, occasionally jarring to the ears.

NEW WORDS—NEW IMAGES

The *Chhayavad* poets reacted to this type of language and introduced words from Sanskrit, or coined new words to enrich their poetic vocabulary and make Hindi a more potent vehicle for expressing different shades of sensibilities and nuances of imagination. The liquid sounds, sweet and soft, lent the language of the *Chhayavad* poets a harmony which was missing in the earlier poets.

The poetry of this school was marked by intense subjectivity, It was reflected in the poems they wrote. Nature was joyful or sad, in accordance with the prevailing mood of the poet. Often it revealed a complete identification of the poet's own individuality with nature, as in the following poem of Mahadevi:

The heart of the river is filled with a happy
sensation—
filled with nectar, the flowers bloom repeatedly
the moments return again and again intoxicated.
This earth was filled with jubiliation to hear
the approaching foot-steps of the beloved.
Come merrily, oh Spring Night !

(Spring Night)

Here the poet's own jubilant mood is transmitted to the 'river', 'flowers' and 'spring night'. Numerous are the instances where this phenomenon is noticeable in the poems written by the *Chhayavad* poets. Nature with its various elements was frequently personified. Again, in Mahadevi's poem '*Ever-Vigilant Eyes*', we find :

Has the storm slept with the soft breeze as a
pillow ?
Has the curse of the world come as an ever-
lasting sleep ?
Why does the child of immortality want to
embrace death ?
Wake up, you have far to go !

Her poems are abound with examples of 'humanizing' nature. Expressions like 'slumbering night' or 'the bracelets of lightning flashed' are numerous. (The Romantic poets of the early nineteenth century in Britain also resorted to a similar device in moments of emotional intensity).

HUMANISM & LOVE

Humanism is a distinct trait of the poets of this period. However, the poets were not concerned with what happend in the world without, with its multifarious social, economic and political problems. The poets of the *Chhayavad Yuga* were all much preoccupied with the world within themselves. Yet an undercurrent of humanism flowed in their poems of human sorrow and love. Mahadevi writes:

Friend, I have known every particle
and am familiar with the agony of all.
Let me light all the extinguished lamps !

This humanism is not of the physical world; it is an inner quality of the soul which encompasses a much wider spectrum The feeling of compassion and sympathy which characterizes her poetry and that of her fellow-poets, is very often born of the realisation of the cosmic 'inter-relatedness' of all things, animate or inanimate.

The treatment of love by these poets marks a departure from what was known to the poets of the *Bhakti* (devotional) school or the *Riti* poets of the Hindi literary tradition. With the *Chhayavad* poets, love for woman is more a 'disembodied' love, wherein the poet's own emotions are projected on to imagined beauty through nature. Eroticism of the type known to the west is not seen here. An elated mood of love permeates the poetry which finds expression through subtle images. Whether it is the ecstasy of union or the pangs of separation, the poet is satisfied with merely portraying the love-relationship in an ethereal form. With Mahadevi, however, this love relationship has been raised to an all-pervading spiritual level of high order. She says :

Why does that darling not come across to me !
Looking into the mirror of the moon,
I combed my hair of darkness;
plucking the flowers of stars, I put them
on my head
and made a veil of moon-beams;
yet with all my adornments
why could I not please my lord ?

(—from Sandhya Geet)

VEDIC PHILOSOPHY & MYSTICISM

Mahadevi and Prasad were familiar with Sanskrit literature, and Mahadevi, in particular,

MAHADEVI VARMA (*Contd.*)

had studied the language and its literature in some depth. She was steeped in the Vedic and other ancient philosophies. Her prose writings by way of defence of *Chhayavad* do suggest this. The individual, i.e. the self, ultimately merges in the all-pervading cosmic reality, i.e. God. Again, nature is treated as a cosmic female entity and the Creator as a cosmic male force. The implication of both these tenets of philosophy for poetry is that the poet (an individual or female entity) is eager to unite with the ultimate reality, i.e. God. This leads us to examine Mahadevi in particular as a poet of mysticism. She says :

> If you could come to me only once !
> Your path would have been strewn with
> flowers of enormous compassion and
> innumerable messages
> Every string of my heart would have
> resounded with joyful music,
> my tears would have washed your feet !
>
> (*If You Could Come Once*)

Apart from nature-worship, which we discover in Vedic literature, Mahadevi has observed that the tendency of the *Chhayavad* poets to compare concrete, tangible things with formless, abstract ideas is traceable to Vedic literature. In a famous poem of Nirala, we have :

> She was pure like a worship of her chosen lord
> and quiet like the burning flame of the lamp.
>
> (*The Widow*)

Or again; in Prasad, we find that he compares the scattered hair of a woman to a network of logic' :

> The hair were scattered loose
> like a network of logic.

LYRICS OF LOVE & COMPASSION

Having seen some of the basic traits of the *Chhayavad* poetry, we find that Mahadevi not only typifies them in her poetry but, like Tagore, excels in lyricism of exquisite beauty, tender emotions of love and compassion, and a touch of mysticism. Her compositions appeared from 1930 onwards. *Neehar* (1930) was her first collection of poems followed by *Rashmi* (1932) *Neerja* (1934) and *Sandhya Geet* (1936). All these four collections were later published in one volume called *Yama*. The last volume of her compositions, *Deep Shikha* appeared in 1942, though it was ready three years earlier. After that, she virtually stopped writing poetry except for a few stray poems which appeared occasionally in some journal or the other. Her prose works, however, particularly character-sketches —*Ateet ke Chal-chitra*(1941) and *Smriti ki Rekhayen* (1943) —provide a glimpse of her attitude of sympathy and compassion for the oppressed. She has made a significant contribution as a prose writer too.

L.S. Sinha has retired recently from an active career in Education, some of his assignments being as Principal of Central Schools in U.P. He now lives in Lucknow.

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A CYNICAL VIEW OF HUMAN NATURE

decency outraged. The protagonist confesses, on the contrary, "There I stood impotently immobilized, all my wits gone. I cringed with shame, felt like a beetle crunched under a hobnailed boot." (*p. 70*). The hero only feels humiliated at his failure to protect his lady love. His mistress doesn't hold it against him that he didn't even try to resist the ruffians who tied him hand and foot first and rammed a handkerchief into his mouth, before proceeding to rape the lady.

There is a Huxleyan mixture of sex and theology in the novel. The recourse to religion is frequent. The protagonist, who is a painter by profession, claims to realize his religious vision through the contemplation of nude women. His delusion is exposed at the end by Yama, the god of death. He promises to mend his ways by painting naked babies in future ! A "most lame and impotent conclusion", in the words of Shakespeare.

Except for this unconvincing note, however, the novel is a gem. As a story, it is gripping. As a portrayal of middle class society, it is rich in irony—the petty scandals that arise out of vulgar jealousy, the envy that arises out of petty ambition, the bickering and the back-biting are most authentic. This incidentally serves as an under-current. The main story concerns the printer-protagonist being exposed to the truth about himself and others.

Structurally, the novel can be compared fruitfully with Golding's *Pincher Martin*. In Golding's novel, the protagonist—hero gets drowned at the beginning. His dead body is recovered at the end. And yet we must assume that he retained his consciousness, if we are to make sense of the novel.

In Kumar's novel, we must disregard the conclusion which tells us that the foregoing 100 pages (i.e. the body of the novel) were a dream. The novel has to be seen as an attempt to "take upon's the mystery of things/As if we were God's spies." The invisible spirit of Ramakrishna has, admittedly, a curiosity worthy of Pope's sylphs, whose concern was more with the outcome of a game of cards than with "the mystery of things." That, however, is a part of the novelist's vision.

Kumar happens also to be a poet. (He was awarded the Sahitya Akademi Award in 1987). His poems reveal the same kind of truth about fellow humans—they are vain, petty and hypocritical. And yet Kumar can spin a lyrical vision out of such unpromising material.

Dr. R.K. Kaul is Professor Emeritus in the English Department, Rajasthan University, Jaipur.

THE 'INVISIBLE' POWER OF WOMEN

Leela Dube, Eleanor Leacock & Shirley Ardener
VISIBILITY AND POWER : **Essays on Women in Society and Development**
Oxford University Press, Delhi, (1987) pp 361, Rs 180.

Reviewed by Sunita Pandhe

Anthropology, a child of industrial capitalism (also patriarchy) has, for long been infested with ethnocentrism and androcentrism of white/western males and has worked towards maintaining *status quo*. Androcentrism in scholarship has done much harm to our scientific understanding of social reality. It has distorted reality by devaluing and making invisible women's contributions to the making of society. To make matters worse, biological determinism and ahistoricity in scholarship has projected male dominance and women's subordination as natural and universal.

A change in the scene was brought about by the feminist movement which opened new vistas in the understanding of social reality. It challenged old orthodox assumptions, perspectives and theroies about women, and more importantly, made women 'visible' by re-interpreting social reality.

This new discipline *viz.* anthropology of women, with its emphasis on participatory research and research from the perspective of the powerless and down-trodden has a political commitment, a commitment to change the existing system and establish a more egalitarian society.

The book under review has a similar thrust with its main emphasis on '*visibility*' (or invisibility) and '*power*' (or powerlessness) of women in society.

The book *VISIBILITY & POWER*: *Essays on Women in Society and Development* edited by Leela Dube *et al* is, by and large, the outcome of the symposia on the anthropology of women organised by the IUAES Commission on Women on the occasion of the X International Congress of Anthropology and Ethnological Sciences in 1978. The book of 19 essays is divided into 3 parts

I) VISIBILITY AND INVISIBILITY OF WOMEN

Women's subordinate status in society is reflected in academics which make women, their world, their perceptions and their contributions invisible. Whenever they are made visible, it is in a restricted and distorted form—as mothers, wives, sex objects, passive, playing inconsequential roles. They are, however, invariably made invisible as decision-makers and producers, thereby strengthening the existing sexual stereotypes of a patriarchal society.

Language & Communication :

The first extremely lively and interesting essay, by **Shirley Ardener** addresses to this 'invisibility of women in academic expressions. She sees the problem of 'invisibiliy' in the context of communication and language. According to her, the subordinate groups in a society are controlled and oppressed by the communications systems by the process of 'muting'. She gives extremely interesting illustrations. Thus, on a TV show, it was once said that ....Australians have only three things on their minds drinks, horses and women.... It is clear that Australians here meant only Australian men, thereby subsuming women under the category of 'men'. Ardener gives examples of graphs and histograms in which men are represented by bold lines (which represent the 'norm', the 'ideal') and women with dotted line (which represents deviation). In kinship diagrams, the first letter of the male name is in capital and that of female name in small. Thus, woman is made a 'parenthetical woman'.

Production & Reproduction :

In the next essay, "The Pregnant Male", **Meillassoux** reiterates his well-known thesis on position of women. According to him, genetic reproduction is both the source of women's subordination and superiority. In foraging societies, women were not reified, but in the horticultural societies, which required more stable groups and needed to bring demographic equalization, the reproduction of labour power became important. This, according to Meillassoux, required control over the reproductive potential of women. The 'elders' in the society controlled both the process of production and reproduction (by exchange of women between groups).

Reproduction is no longer important in advanced societies and so women can participate in public life alongside with men. And it is here that Meillassoux makes a very dangerous statement ".... would not they (women) renounce their actual and decisive superiority by not standing on what is their real strength: their hold on the future of humanity ?" Meillassoux seems to reduce a woman to a mere child—producing machine. He is so overpowered with 'reproduction' that he tends to neglect other dimensions in the analysis of women's position in society. Further, his analysis leads us to the untenable conclusion that if a woman continues to reproduce, she will be subordinated, and if she gives it up, she loses her superiority. It seems impossible to analyse women's subordination within Mellassoux's framework, for he takes it (subordination) as something 'given' and then goes on with his analysis. Because of this, his discussion of the economics and ideology of society remains incomplete.

Though women's role has been central to the process of production and human reproduction, the patriarchal structure and ideology not only sought to maintain control over them, but also devalued and underplayed their role as producers and reproducers.

To Whom Does it All Belong ?

Leela Dube's revealing essay "Seed and Earth: The Symbolism of Biological Reproduction and Sexual Relation of Reproduction", addresses to this problem. She begins by showing us how the symbolism used for biological reproduction is expressed in the metaphor of the seed (semen) and the earth (womb). This symbolism has become so much a part of our cultural ethos that we become incapaciated to see it critically. Dube, however, has done exactly this, in a manner that makes her paper extremely readable and at the same time analytical. She discusses how a patriarchal ideology underplays mother's contribution to reproduction (which is crucial) and how it highlights the father's contribution (which is marginal). Woman is reduced to a mere instrument, with no rights but heavy obligations, and it is the father, who is given control over the children, whose social identity is determined by the father.

Dube further draws parallel between the sexual asymmetry in the biological reproduction and the sexual asymmetry in the relations of production expressed in the structural rules which govern ownership, control and use of productive resources. Her exploration of the material basis of the symbolism of reproduction is most impressive. "... the produce belongs to man to whom the seed belongs, so also the field in which the seed is sown must belong to him ....by equating the woman's body with the field/earth and the semen with seed, the process of reproduction is equated with the process of production, and the right over the children with the right over the crop........".

A Case of Gender Hierarchy :

Anny Tual has very interestingly shown how the system of communication re-inforces the gender hierarchy by strictly censuring women's speech and silence in Iranian society, in her article on "Speech and Silence: Women in Iran."

....And Child-birth :

Margaret Stephens' essay on "The Childbirth Industry : A Woman's View" should have come in the third section on **Women and Development**, since it discusses the effects of 'development' in the medical field on women. The title "Childbirth *INDUSTRY*" is very apt since obstetrics today has indeed been reduced to an industry, depersonalised and dehumanised.

Stephens contrasts the attitudes of the North American *male* doctors with the Mayan midwife. In the former childbirth is a highly technical event in which women's feelings and reactions are ignored. In contrast, in the latter case, childbirth is treated as a natural event, in which the woman's emotional and physiological needs are taken care of.

In a Tribal Herding Community :

Shahsahani in her essay: "Women Whisper, Men Kill," discusses the nature and sources of power of women in a Mamasani tribal herding community which is neither egalitarian nor patriarchal. Such a society, in spite of being patrilineal/patrilocal, gives women considerable autonomy and power. This is Shahshani's broad argument which is generally acceptable, but there are problems with some of her assumptions which smack of andro-centrism. For instance, by regarding warfare as the most valued activity, she falls into an andro-centric trap. She gets further entangled in it when she asserts that men are 'simpler', and it is women who instigate them to war. This confirms the male-view that women use manipulative, seductive and sly means to achieve what they want.

Of course, one must credit her for defying the Positivist tenet of 'objectivism', in which only the researcher's objective perception is taken into account. Shahshahani on the other hand, attempts to understand the Mamasani tribe as perceived by its women. However, in doing so, she has ignored the objective observations of the researcher. This leads her to take things at face value. Thus, she concludes that a man's dependency on woman's services and her participation in economic activities gave her power. But we know that women, in spite of their crucial role in the economy, are controlled by men; so, such claims need to be understood and interpreted with caution.

Root Of The Problem :

Edwin Ardener in "The Problem of Dominance" attempts to trace the root of male dominance. According to him, a slight imbalance in individual relations gives rise to imparity; this imparity becomes the cause of inequality, which in turn takes the form of exploitation. This is how inequality between the two sexes gets crystallized. At puberty, a girl begins to identify with her mother; she gets mesmerized by her procreative role and thus enters a 'sexual trap'. While a boy strives for self-fulfilment, the girl is distracted from the goal of self-fulfilment, by the the 'sexual trap'. According to him, this 'trap' is the cause of women's subordination. But then, this trap itself is a part of a patriarchal culture which relegates women to procreative activity and, therefore, cannot be used to explain women's subordination, for, such an analysis is teleological.

(II) WOMEN POWER AND AUTONOMY

The dimension of power is crucial in understanding the position of women. The second section of the book discusses varying degrees of power, and sources of power women have in different kinds of societies.

Production Relations : *In Various Societies*

This section begins with a brilliant essay by **Eleanor Leacock**. Her position is close to that of Engles. She uses production relations, as the parameter which defines power and authority held by women in different societies. Her challenge to the prevailing assumption of male-dominance in 'Aboriginal' society is perhaps her most significant contribution to our understanding of women in such societies. According to Leacock, inequality, whether of class or sex, does not logically form a part of hunting/gathering societies; so whatever gender inequality we see today amongst these societies, is not a result of pre-capitalist production relations, but is a result of colonialism. It is the tendency to interpret egalitarian cultures in terms of categories derived from capitalist societies that distorts reality. She effectively proves her point empirically. She also discusses the position of women in egalitarian foraging and horticultural societies, in ranking/transitional societies, in stratified societies and finally, in capitalist societies. But she avoids discussing women's position in socialist societies, which could put her in a very precarious position.

She argues that the position of women relative to men deteriorated with the advent of class society. The problem with this materialist framework is that it fails to explain why men, and not women, got control of the strategic resources in society.

Women Power in a Pre-Colonial Society

Simi Afonja discusses the sources, nature and degree of power women held in pre-colonial Yoruba society. The Yoruba society under study is a stratified society with some political centralization and an exchange economy. Therefore, one does not find egalitarianism between sexes. Nonetheless, women had considerable control over their lives and over the lives of others. Afonja is at her best while giving an account of Yoruban women as chiefs, cult leaders, royal council members, market officials, craft-guild heads, and also as rulers. What she fails to do is to analyse women's position *vis-a-vis* men, or the inter-gender relationship. While discussing the dimensions of power women have, she discusses women's role in decision-making and their participation in economic activities, and concludes that these are the sources of power. She, however, fails to weave the 'dimension' of sexuality in her analysis.

In Mesopotamia

Gerda Lerner who studied the creation of Patriarchy in Mesopotamian Societies found that women of elite class had both political and economic power, but were under the firm control of their men where sexuality was concerned.

Shobhita Jain, in her paper shows how a relatively egalitarian sub-system exists within a broader hierarchical system. The adverse conditions of work and the need to survive compel the workers to maintain relatively egalitarian relations among themselves. The study of the Behula Tea Estate is a case in point. The man-woman relationship in Behula was based on reciprocity rather than on domination/exploitation. The egalitarian ethos of the workers is attributed to a total absence of high ranking Hindus and their hierarchal ideology and to the preponderance of tribal traditions in the tea garden working community.

Ruth Krulfeld's paper confirms the accepted notion of a negative corelation between development and status of women. In her study of Sasak Pesant Villages, she has been able to effectively prove that with increasing Islamization and increasing participation in market economy, the status of women deteriorated.

The last essay in this section on "Women In Resistance and Research: Potential against Power?" by **Gerrit Huizer** is the best. He stresses the need for a sensitive and committed research which has to be 'from within' and 'below'—a participatory research from the perspective of the powerless and the downtrodden. This would hone one's critical faculties and provide valuable scientific insights. More importantly, it would help solve social problems. Such research combines both the subjective perception of the researched and objective perception of the researcher, who is himself/herself involved in the life and struggles of those researched. And if the researcher belongs to the oppressed class under study, he/she will have a 'double-consciousness' which will help in unraveling the inner world of the oppressed with the perspective of changing it. Such research scores over the conventional research with its emphasis on 'objectivity' and 'neutrality'. A neutral researcher would only get traditionally accepted responses that confirm established norms.

Today's reasearch at grass root level is far from what it should be. It is controlled by the power elite and, instead of benefiting the 'researched' it benefits those who want to keep control over 'research'. It does not facilitate change, but helps maintain the *status quo*. Co-option and neutralization of radicalism is not a new strategy of the power elite. However, according to Huizer, women who are doubly oppressed are less likely to fall into the trap of political power game. And herein lies the strength and solidarity of women of the oppressed class, who will falicilitate social change. This could pose a problem to the feminist academicians who are, by and large, from the middle class. "Unwillingness to play the game of the power holders can at times guarantee a consistent radical stand – the power of non-participation. Can a similar reluctance to participate fully in the academic programme help prevent feminist participatory reasearch to become co-opted by the establishment?".

III) WOMEN AND DEVELOPMENT

The process of development and under-development go hand in hand. Development of the I World has meant under-development of the III World; development of the III World has meant under-development of the toiling masses; women of the depressed class are the worst affected. Women who are an integral part of the development process and who form a large part of the informal sector are denied the status of real workers, thereby negating and devaluing their role in development.

Mencher in her eassy "Kerala Women as

Labourers and Supervisors: Implications for Women and Development'' expresses a similar view when she states that women's significant contributions to production go unacknowledged. Similarly, the development programmes do not adequately focus on women. This leads to marginalizing women's role in the process of development.

The impact of the developmental process on men and women can be different, even if they belong to the same class. Men may grab the benefits of development at the cost of women. This point is illustrated in **Karlekar's** paper on "A Study of Balmiki Women in Delhi". Her case study on the sweeper defies the old assumption that development means loss of jobs for women. Her study shows that men (thanks to the patriarchal culture) grab the new opportunities that modern education and modern technology provide; whereas women get increasingly entrenchead in the traditional occupation of sweepers. However, the earning capacity of women does not give them the necessary freedom and power.

In Socialist Yugoslavia

Socialism may be a necessary condition to bring about gender equality. but it certainly is not a sufficient condition. Women in socialist countries (like Yugoslavia) may be better off than their sisters in capitalist countries, but they are still subordinated to men. **Ruza First-Dilic's** "Analysis of Macro-level Statistics of Yugoslavia" points to this. Housework there is still considered a woman's job, putting double burden on women. Moreover, housework and home-based activities which contribute significantly to the sustainance of a society, are considered as non-productive activities.

In this bleak "development" scenario, there is a ray of hope provided by the unique experiment of an All-Women Land Development Scheme introduced by the government of Johore in Malaysia. In spite of the failure of the Scheme to take into consideration the wider social status of women in society – her traditional role and image, her lack of property rights in land – the Scheme has proved that women can be actively involved in the process of development as equal partners.

The book, on the whole, can be seen as a significant contribution to feminist scholarship. Within a broad feminist frame-work, it has tackled many fundamental questions relating to gender hierarchy and covered a variety of themes ranging across regions and cultures. It has vividly described how gender hierarchy is expressed and institutionalised in varying cultures. However, a lot has been written and researched on women in the last decade and a half. What is now needed is an active dialogue between the feminist scholars and activists to make the feminist movement more meaningful and strong to achieve its goal.

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P. Ramamurti : THE FREEDOM STRUGGLE AND THE DRAVIDAN MOVEMENT, *Orient Longman Ltd; Madras, 1987. Pp. 127, Rs. 80/-*

Short Comment by K. Seshadri

The book has been written by an active communist who distinguished himself both on the trade union front and in the Parliament. It does not pretend to be a work of scholarly research, and is written in an easy and interesting style.

While the nation was struggling for freedom under the united banner of the Indian National Congress, some of the privileged classes saw the danger to their position if independence were to be achieved, and so they became bitter enemies of this popular upsurge. Since they could not justify their support to an alien government, they had to invoke some of the primordial loyalties among the people. Religious or ethnic loyalties are irrational, but very powerful in swaying away the masses from their struggle against exploitation. The Muslim Langue stirred up the communal frenzy of the ignorant muslim masses and obstructed the national movement. The Justice Party in Madras Presidency invoked the feelings of the *non brahmins* for the same ends. The Chief Khalsa Diwan and the Unionist Party did a similar thing in the Punjab.

This book exposes the emptiness of the claim of the Justice Party of Tamil Nadu in its attempt to bring about justice. It exposes the untruth of the Justice Party stalwarts, who were the anachronisitc Zamindars, that the Congress party was a party of the Brhamins, while the leadership of a non-Brahmin Gandhi was glaring them in their face. It is critical of some of the western scholars who have written about the Justice Party justifying its fears that Brahmins would dominate politics. One of the most outrageous things that the Justice Party did was to declare its support to General Dyer, who had butchered the unarmed people in Jallianwallah Bagh. Only the Chief Khalsa Diwan joined them in this grotesqueness.

The book goes through some of the happenings all over India, while keeping track of the main theme viz the Dravidian Movement. The Justice Party was the parent of this movement. Ramamurti criticises, justifiably, an absurd book written by Annadorai entitled *Arya Maya*, which many have chosen not to remember. He is also critical of EVR or the Periayar, though once the Communist Party lent him support. Some of the myths are exposed and this may not find favour among the Dravidian leaders, who are now fighting for power like kilkenny cats in Tamil Nadu, having brought it to the verge of financial bankruptcy.

While I would not say that this book is very scholarly, I would recommend that it should be read by those who want to know some of the features of Tamil Nadu politics but also some land-marks of the national politics as well.

Dr. K. Seshadri, a former JNU Professor was until recently Regional Director, ICSSR, New Delhi.

FROM PROVINCIAL AUTONOMY TO QUIT INDIA

Ramji Lal

POLITICAL INDIA (1935-1942)
Anatomy of Indian Politics

Ajanta Publications, Delhi, (1986), pp. 316, Rs. 150/-

Comment by B. Hooja

The period 1935-42, covered by this study, witnessed some great 'happenings' on the Indian political scene. Quite a few of our war-time problems and post-war developments in the political-administrative or social and economic fields took their roots during this period. The study begins with the promulgation of the Government of India Act, 1935, which has rightly been called "a turning point in the constitutional history of the country", and it ends with the hectic days of the "Quit India" movement, which, if we come to think of it, was a massive demonstration of political unrest and agitation and of wide-spread but resolute opposition against the British rule.

Years of Struggle . . .

In this book, a revised version of his Ph. D. thesis submitted to the Kurukshetra University in 1979, Ramji Lal has tried to capture the political mood and temper of the country during the period and the role of various parties or organised sources of public opinion active on the political scene. He has recounted the step-by-step developments, especially negotiations, parleys and resolutions or declarations, which came about in an unbroken and inevitable sequel.

It may be mentioned in passing that the well-known rebel and national leader, **Subhash Chandra Bose**, had also written a book about this period, which he called : *The Indian Struggle (1935-42)*. (It was published posthumously by *Thacker, Sprink and Co. in 1948* and *by Chakravarty, Chatterji & Co. in 1952)*. The main stress of Bose's book was on the *struggles of the Indian people*, much more than in the present case. In fact, going through Ramji Lal's book, which is otherwise full of many interesting though by now forgotten and some little-known or even unknown facts, one has a feeling that somehow the 'essence' or the 'spirit' of the period has not been captured to the full extent or in the right manner.

No doubt, this period saw the hesitant or half-hearted launching of the "new Federal Scheme" under the Government of India Act, 1935. For various reasons, the "Federation" did not come into being. The elections to the Provincial Assemblies, however, although on a limited franchise and on the basis of seperate electorates, witnessed hectic activity throughout the country. These were followed by assumption of "power" by the Indian National Congress (with the installation of Congress ministries in 7 provinces in 1937, and parallel "non-Congress" coalition goverments in others). All manners of political manoeuvres and manipulations preceded and followed these developments, under the lengthening shadows of the world war, which eventually led to the resignations of popular ministries in the 7 Congress-run provinces on the issue of India's participation in the war without the consent of the political parties. These and such other devlopments were the main events or episodes of the period, ending with the climax of August 1942. Basically, this was a period of "non-cooperation", though it had begun on a different rote.

. . . And Unrest . . .

This was also a period of socio-economic and political turmoil with agitations and struggles taking place all over the land, thongh these activities have not been given a proper attention by the author. Instead, he has concentrated more on the interparty manoeuvrings and manipulations, and the mobilisation of political opinion in the context of the political developments on the constitutional or legislative fronts. If he had concentrated more on the mood and temper of the people and their day-to-day socio-economic and political struggles (such as the *kisan* agitations or the workers' strikes or demonstrations by students, citizens or the traders etc.) perhaps he would have given a different title to his book. That approach may perhaps have brought him to an unfortunate but plausible conclusion that, among other things, these long-drawn parleys or negotiations with threats and counter-threats warming up the atmosphere were nothing but frantic efforts on the part of political leaders of various hues and colours to somehow keep in control of the situation and keep the nationalist or sectarian genii of the people's power or their anger back in the bottle. Did they succeed in their designs and objectives ? How one wishes one could find a positive response to that question.

It also appears somewhat abrupt (or arbitrary) that the book should end with the 1942 Quit India Movement. Though Ramji Lal has briefly referred to some later events leading to the Partition and the Independence of the country in 1947, there is very little hint or even a sketchy outline of that sequence of events. Whatever his considerations, academic or otherwise, for not going beyond 1942, had he carried on his study of the period up to 1947, the utility and importance of his book would have increased considerably. Perhaps the best thing would have been to cover a study of the entire 1937-1947 decade.

The book has 8 chapters including the conclusion. Each chapter heading indicates the nature of its contents. Separate chapters are devoted to

(*Continued overleaf*)

certain specific issues or highlights of the period: for example, the *Lahore Resolution 1940* (Ch. III); the *Cripps Mission*, 1942 (Ch. V); the *Quit India Movement* 1942 (Ch. VI), with its natural sequel which deals with the attitude of various political parties towards the Quit India Movement (Chapter VII) Similarly, Ch. IV describes the impact of the 1939–45 war (up to the year 1942) on Indian Politics.

Rise of the Communal Politics of Ballots

First two chapters trace out the history of constitutional developments in India, particularly during the 1919–1935 period, with a parallel sketch of the various stages and developments in the growth of the Communal Problem in India.

Ramjilal has, in fact, concentrated quite a bit on the communal scene in the period under study, specially during the years 1937 to 1940. There can be no dispute that, during these crucial years, the communal problem took a definite shape, or one may say, it assumed its new 'political' characteristics. The vote banks of various communties, especially of the Hindus and Muslims, (and later the Sikhs), their languages or religions, and the opportunities open to them in the limited sharing of "powers" or jobs" and such other facilities became in the hands of the various leadrs, big or small, mere counters or pawns for political bargaining. In this manner, an irreversible process was set in. The mass contacts or membership drives, communalist–political organisations fed on mutual recriminations suspicions or grievances were on the agenda.

1937 ELECTIONS : Congress Gains & Failures

However, when the 1937 elections took place, for which only the Indian National Congress was, in a position to launch "a most systematic well–planned and well–organised" campaign, with its many popular leaders touring the country on an extensive scale, and promising them new socio–economic programmes of welfare under "*Purna Swarajya*", the results went highly in favour of the Congress.

Out of the total number of 1585 Provinical Assembly seats in 10 different provinces, the Congress had put up candidates for 1, 161 seats and managed to secure 716 seats, with 54 per cent share of the total votes. The Congress also put up candidates for 58 seats out of 482 Muslim seats, (about 12 per cent) winning 26 in the end, with 19 in the so–called "Muslim majority" province of N.W.F.P.

However, an interesting fact brought to light (and underlined) by Ramjilal is that the Congress failed to secure most of the Harijans seats. (Out of 125 seats for scheduled castes, the Congress got 67 only).

The failure of the Congress, either with reference to the Muslim seats or the Harijan seats may be attributed, as was done by a local Congress leader of Punjab in respect of his province to "the system of separate communal electorate, and lack of effective Congress organisation" or its weak 'sectional' appeal to attract these sections of society.

ROLE OF THE MUSLIM LEAGUE

Another important fact is worth recalling. The Muslim League, which was soon to offer a strong and determined opposition to the Congress, but which lacked "an effective organisation" in 1937; and was mostly counting upon the "urban propertied class" for its support, could win *only* 109 muslim seats out of 482 (far less than half the number of muslim seats, one fourth of the total, or just about four times the muslim seats won by the Congress). While the Muslim League's share came to 22.6 per cent of muslim seats, it got only 4.4 per cent of the total muslim votes. The Muslim League success was confined mainly to the Provinces of (i) Bombay (20 muslim seats out of 29, or nearly 69 per cent) (ii) U. P. (27 out 64 muslim seats or 42 per cent) (iii) Madras (10 out of 28 seats or 35 to 36 per cent) (iv) Bengal (39 out of 117 seats or just 1/3rd of the total), and (v) Assam (9 out of 34 seats, about 27 per cent).

In the Muslim majority Provinces of N.W.F.P., Punjab or Sindh (which were soon to become the core of the future entity of *Pakistan*) the League drew almost a blank : N.W.F.P.–Nil; Punjab one seat out of 48 and Sindh–3 out of 33 seats. In other words, the muslim (rural or working) masses of these Muslim majority Provinces did not support the Muslim League. Other "muslim" backed provincial organisations like the Unionist Party in Punjab and the Praja Krashak Party in Bengal seemed to have a far better or a more popular base.

Yet, in less than 3 years, the whole scenario under–went a big change, thanks to the political manoeuvring of the Muslim League leadership and especially its leader, Mohammed Ali Jinnah, who started his shadow–boxing with the Congress right from the day when popular Congress ministries assumed power. Within a short span of time, the League leaders turned the tables agains their Congress adverseries and the so–called "non–League" muslim organisations in the muslim majority areas.

Muslim Grievances : Were They Genuine ?

In case we have forgotten, the main grievances of the muslim community in the Congress–run Provinces, as repeatedly voiced by the Muslim League, arose mainly from or related to the following aspects : (a) the use of *Bande Matram* song at public functions etc., b) or the use of Congress flags and (c) the Wardha Scheme of Basic Education (as it was alleged, to impose "Congress ideology" and destroy "Muslim

(*Continued*)

TO QUIT INDIA

culture" in the bargain). There were other causes or local incidents which were taken up to rally the Muslims behind the League banner, and to further the League's programme of mass contacts—to save the community "from falling into dual feudalism" of the Congress and the British Raj and from the growing threat of Hindu domination. As a result, the communal (and political) atmosphere became more and more charged with mutual mistrust, fears and strong passions. (During these couple of years of Congress rule, about 57 communal riots involving about 1700 casualities were reported).

With regard to the genuineness (or otherwise) of these (muslim) grievances, Ramjilal has referred to the reports of the Governors of U.P., the Central Provinces and the Governor General Linlithgow's letter to the Secretary of State, Zetland, which did not lend any credence to the complaints or campaigns of the Muslim League.

Similarly, when the famous authors, John and Frances Gunther had met Jinnah in 1938 over lunch, the latter could not offer a single" concrete case" of a Muslim grievance against the Congress. One after another, Sir Harry Haig, former Governor of the U.P. and Sir Francis Wylie, Governor of the C.P. and Berar (1938–40) held that (a) "the ministers in my judgement, acted with impartiality" (b) or "were" well-disposed towards the muslim community", (*The Times, London*), and (c) the allegations were "moonshine". (Sir Francis). A few years later, R. Coupland, the author of the *Cripps Mission* was to comment: "An impartial investigator would come to the conclusion that many of these charges were exaggerated...that the case against the Congress governments deliberately pursuing an anti-muslim policy was not proved. The real grievance, in fact was that they were excluded from the share of power to which they felt thenselves entitled". (Note: Maulana Azad has also referred to this matter in the recently released 30 pages addendnm to his book *India Wins Freedom*. —*B.H.*)

COMMUNALISM ON THE RISE

It goes to Ramjilal's credit that, in his fleeting summary of events of these fateful years, while he has tried to set the record right and clear the conduct of the Congress ministries, at the same time, in his summing up or explanation of what happened and why, he has not hesitated to observe that "the responsibility for the rise in communal disharmony must be shared by Hindu communalists also" who, as he has put it, "followed in the foot-steps of Muslim communalists" by raising the slogan of "*Hindusim in danger*" to counter-act the Muslim League slogan of "*Islam in danger*". He has also taken note of the increase of Hindu militancy (such, as RSS activities and its membership) in favour of Hindu 'race', Hindu 'religion', Hindu 'culture' and Hindi 'language' and of the loud airing of 'Hindu' grievances against the Congress ministries (by leaders like Vir Savarkar, B. S. Moonje and Guru Golwalkar).

Weakness of the National Movement

Earlier at another place, and in a slightly different context, Ramjilal has also mentioned, among the various factors responsible for the rapidly changing situation, the fact that "the Congress remained dominated by the Hindu intelligentsia, and the Muslim intelligentsia led by Sir Syed Ahmed Khan, propogated a conservative, reactionary and isolationist out-look". Or, as another commentator (G. N. Singh) has observed, "In the hands of orthodox Hindu revivalists .... the national movement could not evolve a common source of inspiration of a common national language or a national anthem and symbol, which could make equal appeal to all sections of the people".

TOWARDS PARTITION . . .

Soon after the promulgation of the Montague-Chelmsford Reforms (1919) and the failure or withdrawl of the Non-Cooperation-cum-Khilafat Movement, a resident of Agra, Nadar Ali had issued a pamphlet (in 1920) advocating the partition of India as the only solution of the Hindu-Muslim problem. A couple of years later, in 1924, Maulana Hasrat Mohani, a well-known Muslim leader of non-orthodox or progressive views also advocated the partition of India into 'Muslim Majority' and 'Hindu Majority' States. In N. W. F. P., in Dera Ismail Khan, the President of *Islamik Anjuman*, Sardar Gul Khan also took the same line; and considering that 'Hindu-Muslim Unity' was impossible, he suggested that while the area from Agra southwards to Kanya Kumari may go the Hindus, the lands between Agra and Peshawar should go to the Muslims.

Strangely enough, among the Hindus too, there was, at that time, a fairly strong and vocal public opinion advocating the separation of 'Hindu' and 'Muslim' areas. Bhai Parmanand had suggested (in 1923) that "India could be partitioned in such a manner as to secure the supermacy of Islam in one zone and that of Hiuduism in other". However, the Lion of Punjab, Lala Lajpat Rai, (a prominent extremist leader of the Congress, a staunch follower of Swami Dayanand and a popular leader of the Arya Samaj in north India, and later, one of the founders of the Hindu Mahasabha) despairing of Hindu-Muslim Unity, had suggested that "Panjab should be partitioned into two provinces—Western Punjab with a large muslim majority to be a muslim governed province; and the same principle can apply to Bengal. Under my scheme, the Muslims will have 4 Provinces: the N. W. F. P., West Punjab, Sindh and Eastern Bengal". He, however, explained that his scheme meant a clear partition of India in a 'Muslim' India and non-muslim India.

(*Contd. on page 225 col. 2*)

A NATION

Mark Tully & Zareer Masani

FROM RAJ TO RAJIV :
40 Years of Indian Independence

BBC Books, a division of BBC Enterprises Ltd. London
Pp. 174

(Indian reprint–Universal Book Stall New Delhi–Rs. 30/-)

Reivew by K. K. Khanna

'RAJ TO RAJIV' (based on a BBC documentary) is the story of 40 years since India's independence, authored by Mark Tully, who has been reporting from India for over twenty years and is widely admired for his deep insight into the Indian political scenario, with Zareer Masani as the co-author. In the introductory chapter, **'Imperial Inheritance'**, the auhors describe the soul-stirring and solumn midnight ceremony in the Central Hall of the Parliament when, in the words of India's first Prime Minister, Jawaharlal Nehru, the newly independent nation made a unique 'tryst with destiny'. The portrayal of subsequent events after independence and murderous madness that engulfed India and Pakistan reminds us that though the British boasted that it was they who had united India, they left behind a badly divided country, with both Hindus and Muslims overcome by rising passions which led to extreme violence. The secular content of Nehru's policy has been very well reflected, and his success in preventing India's development into a theocratic state like Pakistan, though he was unable to banish Hindu revivalism altogether from the Indian politics.

NEHRU : THE SPIRIT OF NEW INDIA

The chapter **'Revolution by Consent'** epitomises the spirit of New India in the person of Jawaharlal Nehru as India's first Prime Minister. The authors have ably worked out their theme on Nehru's personality, who never believed in absolute rulership; and his approach to decision-making, his capacity to see both sides of every argument have been firmly rooted in his political philosophy. In this chapter they have nutshelled the most important period of India's independence during which economic planning, industrial priorities, the emphasis on heavy industry, foundations of green revolution and great stress on new technology were laid, which could usher the country and its people on to the path of rapid growth and development. Then there was Nehru's dream of leading a revolution in world affairs and his efforts for poorer nations to be heard; and soon India came to be recognised as the leader of the Third World. The subsequent events cover China's aggression, Nehru's iliness, and his subsequent death. In the words of Dr. S. Gopal, his official biographer "he died as a prophet, frustrated with his hopes unfulfilled."

POLITICIANS, CIVIL SERVANTS & THE PEOPLE

The book contains an interesting commentary on **'The Neta-Babu Raj.'** In this part of the book, the authors have very successfully analysed the predicamet of the common man who shares all the miseries of India, and who is the victim of the politicians and the bureaucrats. Mark Tully has incorporated excerpts from the speeches and books of B. K. Nehru, a first cousin of Jawaharlal Nehru, an astute administrator; and Prem Shankar Jha, an economist and journalist. The fight between the civil servant and the politician is very unequal, says B. K. Nehru.

"The civil servant is supposed to administer the laws, and not the whims and orders of the Minister. Now if the Minister wants him to forget the law and to do what he wants to be done irrespective of the law, the correct thing for the civil servant is to refuse. All right, some do. There are very honourable exceptions who have throughout suffered the consequences. Suspension, denial of promotion and transfer are the three powers that have been used to bend civil servants to the Minister's will. What does a married man with children do, if he is told to do something and says I won't ? So the next day, he finds himself transferred. Now his children can't get admission to schools, he can't get a house, it causes complete dislocation to his life. So it is not surprising that so many have succumbed to these pressures."

In the words of Prem Shankar Jha, "the two groups with real muscle are the trading classes and the owner–managers of capital, who have come into being as a result of planning and forced economic development after independence. This class, over a period of time, has converted its economic power into political power by financing elections. Then the politicians in their turn bent the bureaucracy to their will."

According to Tully, "What India still needs is the path to push development down into the huts of the landless labourers and shacks of the slum-dwellers." The crux of the problem is the task of bringing three hundred million people, 40 per cent of India's population, above the poverty line through democratic socio–economic planning.

In a brief and lucid form, the authors have narrated the actual events in various States such as the killings of Harijans in Bihar, communal riots in UP, or the plight of pavement-dwellers of Bombay. However, they have also very carefully touched the brighter aspects of government such as programmes for feeding school children in the southern States Tamil Nadu, land reforms in West Bengal and the rural prosperity of green-belt States like Haryana.

THE OTHER GANDHI : AFTER GANDHI NEHRU

In the subsequent chapters like **'Old Gods for New'** they work out his the theory of secularism, the

IN THE MAKING

events of the Emergency and conclude that "with the death of Mrs. Gandhi, the secularism her father bequeathed India seemed to be in tatters." The chapter on '**Goddess Reborn**' is a reflection on Indian women, and how they have found ways of reconciling tradition with the struggle for equal rights in a modern society.

In the chapters on "**The Congress Succession**" and "**Dynastic Democracy**" the authors have successfully described the events of Emergency, defeat of Indira Gandhi, her again coming to power, the role of her younger son, Sanjay Gandhi, his death and the drafting of Rajiv Gandhi into politics.

B. K. Nehru has explained why the Nehru myth has proved to be so durable in the functioning democracy of India :

"The image has been built up of the Nehru family being something superior, may be rightly, may be wrongly. One of the basic facts is that the Nehru-Gandhi's are one of the few groups of people who can go beyond our diversities, beyond religion, caste and truly all Indian."

In concluding chapters "**Fortress India**" and "**Giving and Taking**", the authors have described the Bhindarwala phenomenon, communal hatred spread by the followers of Bhindarwala, Operation 'Blue Star' and its aftermath, Indira Gandhi's assassination and the widespread riots and killings of the Sikhs in northern States.

Indira Gandhi had ruled India for nineteen years and after her death, Rajiv Gandhi became the Prime Minister. During his first year in office, it seemed Rajiv Gandhi could do no wrong; and he started his innings as a Prime Minister on a note of great promise. According to Ramkrishna Hedge, at that time Opposition's best candidate for prime ministership, "Rajiv's behaviour with both opposition and burueacracy was very conscientious, and you could hardly point out any mistakes"

One of his assets when Rajiv Gandhi came to power was his reputation for incorruptibility and the Indian Press called him Mr. Clean. Since then there has been a series of scandals involving his government, V.P. Singh's resignation as Defence Minister, Opposition's banner and furore over Bofors etc. Though nothing has been proved against Rajiv Gandhi or anyone else close to him, there has been an erosion of the 'Mr. Clean' image. The authors have in a brief and lucid form touched on India's relations with its neighbours, specially China, Pakistan and Sri Lanka. The threat to India's unity and the 'foreign hand' has been referred to the doors of Pakistan.

While summing up, Mark Tully & Masani refer to India's tremendous progress since independence which has made India a big industrial power, though it is still a land very far from flowing with milk and honey. Forty years of independence have taught even the poorest of the poor that they do have rights.

The authors of '*Raj to Rajiv*' have analysed very well the chronological events beginning from 15th August 1947 to July 1987, incorporating the latest events of Indian Army Peace-keeping Force in Jaffna. Mark Tully is a remarkable journalist having a very deep insight into the Indian socio-economic and political events. He has put together his judgment and deep knowledge, after eliciting the views of different economists, social workers, educationists, journalists etc. into this volume. Indeed, with Masani's co-authorship, he has been able to achieve a difficult task of covering such a vast subject with competence. The book is worth reading for its subject matter, language and the wonderful print. It is recommended for all those interested in the post-independence "Indian scenario" for understanding the various political, socio-economic events.

K. K. Khanna is Executive Director (Finance) in the Rajasthan Industrial Development & Investment Corporation (RIICO) Jaipur.

(IBC has not yet been favoured with a review copy of the book.) –Ed.

(*Contd. from Page 223*)

TO QUIT INDIA

These (old and now forgotten) facta or pointers to future political developments have been duly taken note of by Ramjilal in his chapter on the **Background and Impact of the Lahore Resolution** (1940).

Thus, if we look at the period 1935–42) and the preceding decades we can see that the seeds of a virtual partition of the Indian sub-continent had been sown long ago. Only the whirlwind came in 1947. The future shape of things to come (*viz.* the eventual seperation of India, Pakistan and Bangla Desh) had been envisaged by the then leaders of public opinion, most of whom, with one or two exceptions, stood outside the folds of the 'nationalist movement' led by the India National Congress.

However, the task still remains for future historians and other writers to establish the relationship between the 'communal' or 'regional' movements, in the context or in the embryo of the Indian struggle for independence. Many ifs and buts of our recent history need to be explored further and settled, once and for all. Let us see, if Ramji Lal (or some other scholar) has a sequel to the 1935–42 study of Political India up his sleeves.

EMERGENCE OF TWO INDIAS-

R.K. Sinha

PLANNING IN INDIA—A Critique

South Asian Publishers, New Delhi, pp. 247, Rs 100/-

Comments by D.C. Samant

India opted to embark on the path of planned development through Five Year (and Annual) Plans right from the start of the new era of freedom in the country. The first few years were, of course, years of slow recovery from the burdens of the war years and the aftermath of partition. But once conditions became settled, and soon after the new Constitution was adopted, the journey began for the establishment of a new social and economic order. Impressed by rapid developments in Soviet Russia through centralised planning, a unique attempt in planning was initiated in the sense that the planning system of an 'authoritarian' state was adopted in a 'democratic polity'.

Indian planning has evoked considerable interest among economists, thinkers and academicians from different fields, both from India and abroad. There is an ever-growing written material on this, and the book under review is one such addition to it. The author has tried to analyse the problems of planned development and suggested their solutions.

IMPORTANT GAINS & PROBLEMS

Even staunch critics of Indian planning accept the fact that since the inception of planning in the country, the economy has made impressive gains in many fields. The gains in agriculture production have been phenomenal. The massive expansion of infrastruture network in the country is to be seen to be believed. Starting with an almost insignificant industrial base at the time of independence, the country now ranks among the top fifteen industrialised countries in the world, both in quantity and variety of goods produced.

India is among the front ranking countries in the development of nuclear technology and space science, and can also boast of a large pool of scientific and technical personnel.

However, the performance of economy on some important fronts has been rather dis-appointing, particularly in tackling the twin problems of unemployment and poverty. The author has rightly observed that, "India's spectacular development achievements at the macrolevels have not been reflected in significant improvements in the standards of living of the vast majority of people, nor they have made any dent on the twin problems of poverty and unemployment".

The author discusses the performance of planned development in other fields also. The following weakdesses in the performance of the economy have been highlighted :

(i) The primary objective of all our plans, that of eradicating mass poverty and countering growing unemployment, is not being attained;

(ii) Fiscal targets are being attained or even exceeded, but physical targets are always missed by a large percentage;

(iii) Inflation and the kind of growth that has taken place have added to the well-being of the well-to-do small minority and to the ill-being of the poor majority; and

(iv) That our social objectives and priorities have led us to a system of growing controls, which have ensured that the priorities are not attained and instead, have provided a free ground for the growth and flourishing of the uncontrolled parallel economy.

PLANNING PROCESS AT A GLANCE

The first two chapters of the book describe the planning process and its methodology, also the main thrusts and strategies of successive plans. The composition of the Planning Commission alongwith its role has been described in detail. These details add to the academic utility of the exercise. It has been rightly said that the National Development Council, in most cases, approves the decisions already taken by the Planning Commission.

Regarding determination of the Plan Size for the States, differences between the Planning Commission and the States have been mentioned by the author. At times, such differences do arise. There are two main reasons for this, *viz*; (i) Poor resources available with the States and their desire to accomodate all the pressing needs and aspirations of the people in their plans; (ii) Inadequate central assistance to States, determined on the basis of the modified Gagdil Formula. The Commission is not empowered to make any significant changes in Central Assistance to States, even if there be a strong case for doing so.

PLANNING STRATEGY—AN ALTERNATIVE

While assessing the performance of the Planning Commission, the book highlights more of its failures than successes. However, the reasons given for the failures do not appear very convincing. The author strongly disagrees with the strategy of the planned development adopted by the Planning Commission. In his view, the main reason for the failure of our planned development has been the inappropriate stra-

(*Continued*)

– Modern & Traditional

tegy adopted in successive plans, which has failed to deliver the desired results. A change-over from the "heavy industry first" strategy, adopted by the planners based on Mahalanobis model, to extended "wage-goods strategy of development", as pronounced by Vakil and Brahmanand, has been advocated. To quote from the book : "A development strategy, based on the experiences of developed countries with window dressing to make it suit the need of developing countries, cannot stand the test of time in the long run. In fact, this is what has happened to the strategy which India has followed so far."

"For good or bad, the past is a matter of history. A time has come for discarding the existing strategy and shift to a new one."

The book contains two chapters dealing with the plan strategy While one chapter elaborates upon the need for a new meaningful approach, the other one details the suggested alternative strategy of the "wage goods model" for planning. The main advantage of this strategy is stated to be the possibility of higher growth rate for a given savings ratio, which would diminish the inequality in income and wealth, one of the prime goals of Indian planning.

INTER-STATE DISPARITIES

The book also deals with the financing of plan; and the Gadgil formula and its failure in reducing inter-State disparities in development have been discussed at length. The widening inter-State disparities in some important indicators of development are apparent from the data incorporated in the book. There is one chapter dealing with inter-State disparities. State-wise position in some important indicators of development like income, poverty, unemployment, agricultural and industrial devalopment, social services and resource allocations, has been presented and discussed.

DECENTRALISATION

In chapter four, the author discusses decentralisation of the planning process. It has been said that decentralisation, both in plan formulation and its implementation, is desirable but does not seem realisable in the near future. Apprehensions have been expressed about this, because of reluctance at the State level, both political and administrative, to delegate powers and responsibilities to sub–State levels. While holding the centralised planning system responsible for the skewedness in plan priorities, the book has commended the Report of Economic Advisory Council (EAC) of the Prime Minister, which has recommended creation of 94 development divisions in the country, for making planning more and more "people"—oriented.

WHY POVERTY & UNEMPLOYMENT

The failure of successive plans in tackling the twin problems of unemployment and poverty has led to strong criticism of the planning system from almost all quarters. The book under review also expresses similar views, and the persisting problems of poverty and unemployment have been discussed in detail in chapters V and VI.

A serious concern has been expressed regarding the existence of sizeable black money in the economy, which accentuates inequalities in income and wealth, and leads to lavish consumption and investment on luxury goods. This results in the reduction of investible funds, which further reduces employment opportunities. There is a chapter dealing with the black money and its impact on the economy.

The book contains a lot of information on Indian planning and can be quite educative for those who want to understand the planning process of the country and its main shortcomings. The author holds a "faulty strategy" adopted in successive plans as the main reason for the dismal performance of the economy. Many would disagree with this. It is generally said that disappointing performance of the Indian economy has also been due to inadequate attention paid to the formulation of projects/schemes and their tardy implementation. Contribution of rampant corruption and in-efficient management to cost escalation and time over-run needs no elaboration. These problems are manifest in our system to a considerable degree, which are, to a great extent, responsible for an increase in capital output ratio of the economy. It is said that a plan is as good or bad as it is implemented. While evaluating performance of the economy, the author has not given due place to the above-mentioned factors which also retard growth to a great measure.

D.C. Samant is Secretary of the Planning Department in the Government of Rajasthan.

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PALI

A SOCIAL PROFILE OF RAJASTHAN LEGISLATORS

R. C. Swarankar

POLITICAL ELITE A Sociological Study of Legislators in Rajasthan

Rawat Publications Jaipur, (1988) pp. 236 + xiii Rs 180.

(I) Comment by Kuldeep Mathur

Nature of "power" in society and the social characteristics of those who wield it have held the interest of academics and common citizens alike. In those countries which have gained independence from colonial rule, this interest has focussed on developing a social profile of the leaders to whom power has been transferred, in order to see if they are more representative of the people whom they are now expected to serve and lead. In India, over the years, litrature on social background of leadership at various local, state and central levels has proliferated.

Dr. Swarankar's contribution lies in this genre of studies, but with a difference. He has gone beyond many of the earlier studies to examine the actual functioning of the legislators in the Rajasthan Assembly. His focus is on 150 of 220 members of the 1980–85 Assembly. Of this sample, 125 were in the category of what the author calls "General elite" and 25 in the "Ranking elite". The difference has been made on the basis of their holding or not holding any public office. In the ranking elite, there are 10 legislators who are termed as "Top ranking" elite and include Chief Ministers and ministers. Data has been collected through secondary sources but also through interviews, which has taken the author to the constituencies of many legislators.

The author has examined the social background of his sample legislators by placing them in the context of the changes taking place from the earlier tenures of the Assembly. The author has indicated from his data that there has been a steady increase in the average age of the legislators, and the chances of the younger elite moving into higher groups has lessened. In essence, this means that the older and experienced legislative elite tends to dominate. As far as the professional background is concerned, most of the legislators come from the fields of agriculture, business and law. There is an overwhelming representation of higher caste groups; and quite a few of them have entered the Assembly through a career in Panchayat Raj institutions.

In his analysis of voting patterns developed on the basis of several elections, the author shows how political consciousness has grown differentially over regions and constituencies. His finding that the constituencies of Ranking and Top Ranking elite were comparatively more politicized is significant. Probably, this could be due to the fact that, for example, in 1980, there were no straight contests in any of these constituencies and multiple candidates led to accentuation of differences and hence a rise in political awareness.

In terms of legislative functioning, detailed data are presented on the bills presented, committees formed and the pattern of their working and participation in question hour and assembly debates. The author comes to the conclusion that the legislature elite does not reflect the needs of their electorate in their work. The legislators serve to represent their political interests and do not necessarily use their offices to redress public grivances.

Dr. Swarankar has done painstaking work and provided a different focus to the study of social background of legislators. He has covered a broad area of research questions. Probably these could be reduced and greater attention could have been laid on the elaboration and sharper delineation of the relationship between the social background of legislators, their functioning in the Assembly and development problems faced in Rajasthan. Many plans to initiate socio-economic changes were enacted, but ultimately these helped to serve only elite interests.

The author has been able to raise some important issues of interest to students of sociology and politics as well as concerned citizens.

Prof. Kuldeep Mathur is Chairman, Centre for Political Studies, School of Social Studies, Jawaharlal Nehru University, New Delhi.

(II) Comment by Sanjeev Srivastava

The Rajasthan Assembly is dominated by legislators from the upper castes—(Brahmins, Jains, Mahajans and Kayastha). It is also largely a **masculine** preserve, with only 4–5 per cent of the members being women, according to the sociological study of the State legislators by Dr. Ramesh Chandra Swrankar, now a social scientist at the Jaipur unit of the Desert Medicine Research Centre, Jodhpur).

The data pertains to legislators of the Seventh Assembly (1980–85). In all 150 legislators have been interviewed. They have been divided into three categories viz. '*general elite*' (common legislators) '*ranking*' elite and '*top-ranking*' elite. An attempt has been made to examine the structure and functioning of the legislative elite *vis a vis* the various socio-cultural, demographic, economic and political factors.

The study reveals that the education level, particularly of the top-ranking elite, is very high (80 per cent

(Contd. on next page)

A Social Profile of Rajasthan Legislators

of them being graduates and above). The scheduled caste and tribal legislative elite groups are less educated (11 per cent graduates and above) as compared to higher caste legislators. The usual occupations of the general elite are : *Agriculture* (general caste—51.8 per cent SC/ST–72.5 per cent, *Business* (general caste—15.4 per cent SC/ST 15 percent and *law* (general-11.8 per cent SC/ST—5.00 per cent).

While the study indicates that the influence of higher castes like Jains, Mahajans or Brahmins continues, it also reveals that certain castes, quite influential in the past, do not enjoy the same hold any more. This is illustrated by the example of Rajputs who are gradually losing ground to Jats (peasants) their traditional rivals. The policy of seat reservation has also enabled the scheduled castes and tribes to play a significant role in real politics.

An intersting development now taking place in the Congress, which according to Dr. Swarnkar is the the only party to encompass all views, shades of opinon and religions, is that the *old generation* of leaders is now being replaced by a new generation of post-independence era. The majority of the legislative elite has, however, had its political grooming and apprenticeship through *panchayati raj* institutions at various levels.

During the early formative years, inner-party and inter-party quarrels over sharing of power and dissensions based on caste, regional and personal considerations saw the exit of three Congress Chief Ministers—Heera Lal Shastri, Tika Ram Paliwal and Jai Narayan Vyas in a period of three years (1951–54) the study points out. However, the situation was stabilised by Mohan Lal Sukhadia who used the politics of manipulation and manoeuvers to dominate state politics for two decades, 17 of them as Chief Minister.

Sukhadia was followed by a relatively weak leader, Barkat-ullah Khan, but his demise in 1973 brought again a higher caste man, Harideo Joshi to power. This was followed by Janata rule, and when Mrs. Indira Gandhi returned to power in 1980, Jagannath Pahadia became Chief Minister. However, his appointment was opposed by upper caste leaders like Harideo Joshi, Heeralal Deopura, Khet Singh Rathore. Pahadia was finally replaced by Shiv Charan Mathur, the study says.

The study suggests that during the period of the Seventh Assembly, the State unit of the Congress witnessed four intra-party groups headed respectively by Joshi; Pahadia, Paras Ram Maderna and Khet Singh Rathore. These factions represented different castes, regions and class interests.

Sanjeev Srivastava works with the Times of India. Jaipur. This edited comment is based on his contribution to the T.O.I. Jaipur, dated 15th Sept. 1988.

JAIPUR & ITS ENVIRONS

Eds. G S. Nathawat, Z. Daysh, G.J. Unnithan

HUMAN ECOLOGY : An Indian Perspective

The Indian Human Ecology Council, University of Rajasthan, (1985) pp. 153, Rs. 50/-

Reviewed by H.S. Sharma

This book was the outcome of the International Inter-disciplinary Conference on Human Ecology, held in December 1979. to commemmorate the 250th anniversary of the Pink City of Jaipur. The theme was "**Jaipur and its Environs**".

The book opens with an Introduction by Prof. Zena Daysh, Executive Vice-Chairman, Commonwealth Human Ecology Council, followed by the Perspective Note by Prof. T.K.N. Unnithan, Chairman, Indian Human Ecology Council and Chairman of the Conference. It contains eighteen articles by eminent scientists, nineteen abstracts, a detailed Recommendation Report of the Task Force with special reference to a strategy for balanced development of Jaipur city and its environs. As the title suggests, this is an "Indian perspective", and as such gives a new insight into the principles of human ecology, not only relating to the city of Jaipur, but the other urban and rural environments facing similar crisis.

The key-note address on "*Jaipur and its Environs: Strategies for Integrated Development*" presented by Dr. M. V. N. Murthy deserves special elaboration. (Late) Dr. Murthy, a geo-scientist by profession, highlighting the geomorphological and environmental degradation of Jaipur city and its environs, stressed the need for evaluation of Natural Environmental Growth Capability (NEGC), by undertaking studies of what is *the optimum growth capability of the various components of the natural system.* For a balanced rural-urban planning, he strongly felt the need of a Regional Development Authority vested with powers, funds and personnel, whose main task should be to execute development programmes. This authority cannot function effectively unless the *three* wings of public life viz. politicians, administrators, scientists and technocrats are made to and learn to coordinate effectively.

Besides general articles on principles of human ecology and guided urbanisation in developing countries, the book contains papers on the Jaipur City Region, its Sewage Problems, Natural Resources, Transportation, and the Jaipur Urban Complex. It is authentic in approach and comprehensive in content. It is a useful attempt to synthesise the urban problems of the Indian scene.

Dr. H.S. Sharma is Associate Professor in the Department of Geography, University of Rajasthan, Jaipur. (Delay in printing this note is regretted—Ed.)

POETS' CORNER

VOICES—YOUNG & NEW

In this mixed collection, we present random selections or extracts from a few poetry books received recently, and in the process offer musings of some young souls seeking their place in a complex changing world.—Editors)

Kartik Kota (b. 1971 at Varanasi. Now living at Rohtak-Haryana—and doing his HSS studies through the Central Board of Secondary Education Open School)

FEELINGS IN EXILE

From me my own self seems drifting apart
Some miscellany of which perhaps I am a part;
Nothing coops up but tension
And amid duality I am in confusion.
An admixture of feelings, this self-created crisis
Puncturing the ego, inflating at times—a catharsis

To shriek to the yoked world :
Fools, go back to the Stone Age, freeze dead in the cold
Ressurect when you wear warmth with a smile;
Frosty is my heart as well, warm feelings in exile.
Is this the state in which all stay behind ?
Lord ! when would you turn a foe a friend ?

RECKONING

Lord ! In the skies I feel lost
Somewhere amidst the stars, thinking of the vast.

From there I stare into space
At a sphere—its famished face –
The ungrammatical earth
Without even a gram of warmth.

Among my fellow beings I too am a being,
Yet am being cast aside like a lowly being.

Those ones alter shades ever and ever
Chameleons for certain they are.
So tolerant I amn't like the limitless sky
That bears the earth—a far cry.

I wish to learn reckoning with farces
As does the studded sky with strange forces.

ODE TO TIME

...O Time the Mighty ! you on course
An endless odyssey of yours....

I know not the vehicle in which you travel
In this progressive age to know would be marvel.
To show how powerful you are
You drag me along with you from yore
And dump me somewhere in the future;
You then journey on—it's your nature.

Nobody has even an inkling
Of your whims; we all in your shadow—kneeling...

(Selections from FEELINGS IN EXILE—Scorpio Books, Rohtak-1988)

Debi Roy (b. 1938, had a desperate childhood in a slum of Howrah. Later master-minded the "Hungryalist" coup in Bengali poetry—during the sixties—but broke off later from the other Hungries. His Bengali poems have been translated in many European languages.)

CALCUTTA WHAT WILL YOU GIVE ME ?

As yet
the semblance of eternal compassion.
Quiet
night.
After hesitant steps
stock-still near my head
the traveller.
Sleep.
Now to be reconciled to the rest-seeker
unconditionally !
"What will you give me, Calcutta :

alms or recompense ?"

THE CITY THAT LOST ITS HEAD

The city that lost its head : they wreck you
and re-build you, to make you great and unique
But does one touch others' hearts at all ?

The halogen lamps are so bright even my imagination
flags !

Even intimate relationships erode
Everyone speaks with raised voices.

Rude, querulous faces instead of a free-flowing life
I see vaulting ambition without a shred of dignity
and fawning politics shaded by evil.

I see gross passivity masquerade
as philosophicality. And I see casual contempt
in the pitiless eyes of those that succeed.

Who knows the right icon in this concrete jungle.
A rare voice or two protest the endless blunders;
I alone foolishly spring in rebellion.

In the city that lost its head
no one has time for anyone else.

(From POEMS OF DEBI ROY : Tr. Manish Nandy—Abarta Publishers, Calcutta, 1988)

(Continued)

Sanjeev Sethi (b. 1962, a Delhi/Bombay based journalist, passionate about poetry, has published 100 poems in 33 journals, newspapers etc.)

DEVOTEES

Dauntless of the dog-days
devotees in dozens
dedicate a day
to the deity
they deem
fit for favours.
Each cupping a collection
of flowers, ochre hued
and sweetmeats
for the clergymen
religious enthusiasts stand
in serpentine queues
bored
yet waiting to bow.
Victims of their creations
they exhaust man-hours
at the adytum.

WAGAH

Boughs
of the same cedar
w apart
interested
each other
like
once happy couple...
ow divorced,
agah ..
ou expunge fellow feeling
and herald hymns of hate.

INEQUITY

Wrapped in six yards
Of delicately embroidered organdie
Chewing betel, with finesse of frequent relishers
Are three portly women
Perched on a pedicab,
Whose hood is protecting
Them from the passionate noon sun.
The effete puller
Rides pell-mell.
His bare body
Full of sweat
Yet those on the backseat
Have their kerchiefs wet.

RAINBOWS

Lovers never compete
if they do
then either they aren't lovers
or they aren't competing.
Rainbows never lie
if they do
then either they aren't rainbows
or they aren't lying.
Cleansing milk, foundation, powder
lipstick, eye-liner, mascara
can't hide the harshness.
Let's peel this mask
before it falls.

Rainbows never lie
if they do
then either they aren't rainbows
or they aren't lying.

RUMMY

Neighbour, wife and me
Are playing rummy,
Cards in hand,
Cigarette between lips.
The swirling fan
Lets a smouldering splinter
Fall on the wife—
She screams,
"Can't you be careful ?
Your smoking has burnt
My Skin".
Banteringly the neighbour retorts
"In this land
Where wives are burnt, like coal
What's a splinter ?
Come, lets shuffle the cards
And begin again".

MY STORY

Espying you
from afar
I changed my path
to cross you face to face
you dittoed my action
neither of us met.

POETS

We search
for nuances—
while life passes
eventlessly.

(From : SUDDENLY FOR SOME ONE— Atma Ram & Sons, New Delhi, 1988)

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Printed and Published by **S.B. Gupta** C/o Aalekh Publishers, Duggar Bldg., M.I. Road, Jaipur (302001)
on behalf of Vivek Trust (2/26 Sarvapriya Vihar, New Delhi-110016) at Motherlad Press,
Jaipur, and Indo-Burma Printers, Raja Park, Jaipur.

Vol. XIII Nos. 11 & 12 November-December 1988 ISSN 0970–468 X

A JOURNAL ABOUT BOOKS & COMMUNICATION ARTS

REVIEWS, NEWS & VIEWS

पुस्तकालय
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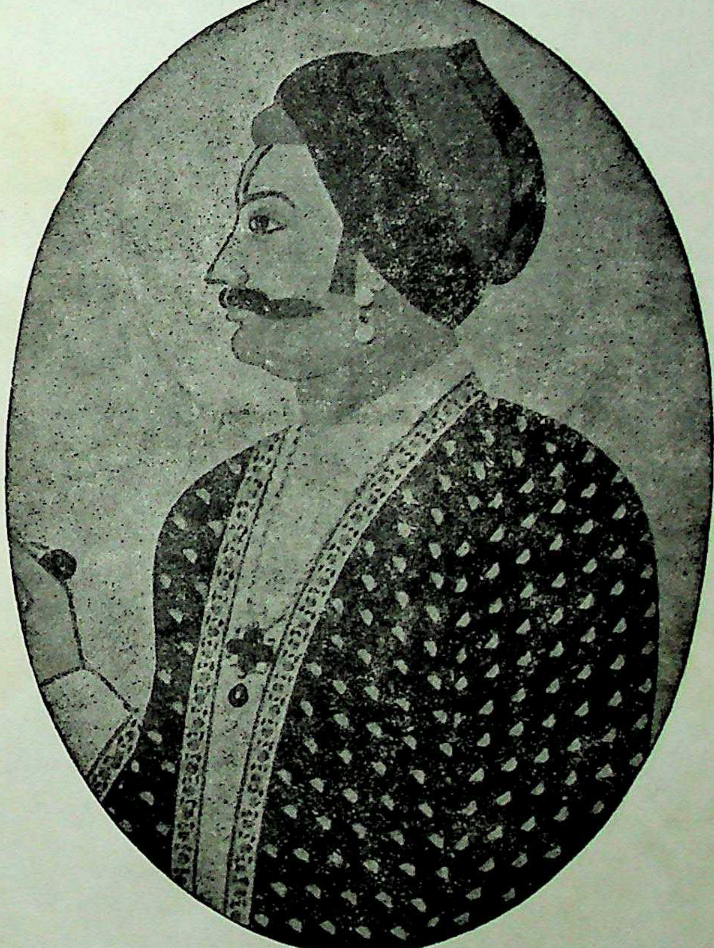
indian book chronicle

A Vivek Trust Publication assisted by Sanghar Vidya Sabha Trust

Maharaja Sawai Jai Singh II : A Special Homage



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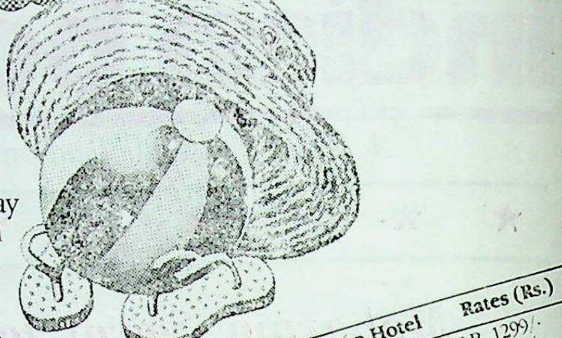

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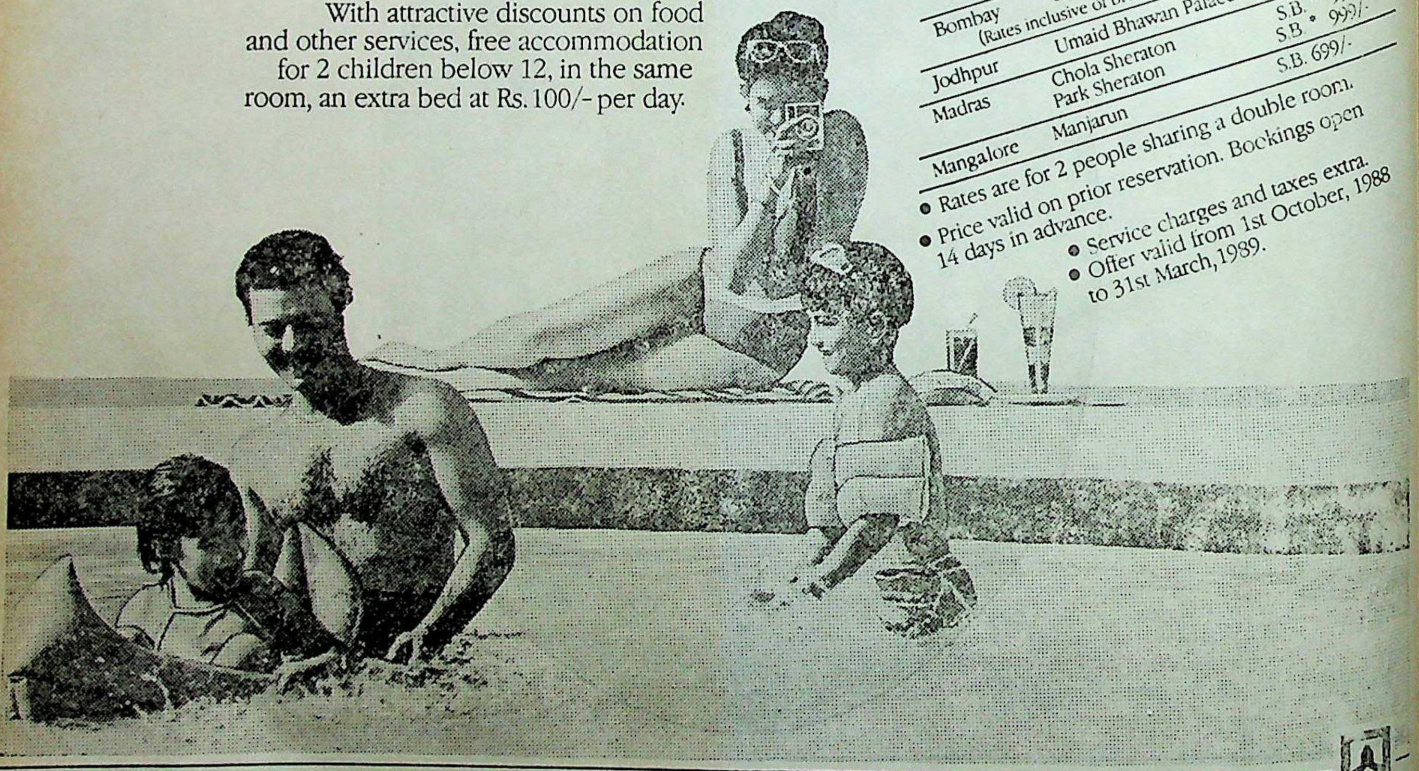

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Nov.-Dec. 1988 Vol. XIII Nos. 11 & 12 Rs. 10/-

A Special Number on the Occasion of the Third Centenary of Maharaja Sawai Jai Singh II

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COURTESY, MAHARAJA SAWAI MAN SINGH II
MUSEUM TRUST, CITY PALACE, JAIPUR.

Editor's Apology And An Announceme

As mentioned above, this Special Numb combines the two issues due in November a December 1988. We, once again, regret the del in its publication due to circumstances beyo control.

To avoid further delay, we have had to c short the compilation (rather abruptly). We ha some notes and articles which we hope to publ in our subsequent issue from February '89 onwar

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HALF PAGE :	Rs. 600/
QUARTER PAGE :	Rs. 400/

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INDIAN BOOK CHRONICLE
C/o Aalekh Publishers, Duggar Building,
M. I. Road, Jaipur-302 001

A VIVEK TRUST JOURNAL *(Founder Editor : Amrik Singh)* — *Assisted by* SANGHAR VIDYA SABHA TRUST

INDIAN BOOK CHRONICLE

SPECIAL NUMBER

To mark the 300th Birth Anniversary of Maharaja Sawai Jai Singh II

Chief Editor : Bhupendra Hooja
Associates : P. C. Mathur, Rakesh Hooja,
I. K. Sharma & Rima Hooja
Exec. Editor : Subodh Bhushan Gupta

Advisors : Mulk Raj Anand,
Ashim Kumar Roy, Ashok Das,
R. N. Chowdhury &
V. S. Bhatnagar

Vol. XIII No. 11 **NOVEMBER 1988**

OUR HUMBLE TRIBUTE

This is a humble effort to pay tribute to a remarkable man who was born three centuries ago, a warrior prince belonging to the *Kachhawaha* clan of Rajputs who won acclaim not only as soldier or statesman, but as a scientist and scholar and a patron of arts. Known to history as Maharaja Sawai Jai Singh II (1688–1743), he was a remarkable man indeed, because in his life time, he managed to expand the boundaries of his fief and win for himself the title of a *Sawai* (or a quarter above a normal person). He also assumed the title of Maharaja and was recognised as such by the Mughal Durbar and his contemporaries. He was a remarkable man because of his varied interests in mathematics, astronomy, oriental learning as well as in town-planning. He was a remarkable man because of his patronage to scientists, scholars, poets, philosophers, writers and commentators, town-planners as well as painters of repute and master craftsmen.

The country paid him tributes about decade ago, when the 250th anniversary of the founding of the city of Jaipur was celebrated. Now this year, we pay him homage on the third centenary of his birth. We, in the I.B.C., join other citizens of Jaipur and our countrymen in paying our tributes by attempting to present a collection of notes and articles, and reviews of books etc. which cover the life and time of Maharaja Sawai Jai Singh II.

We open with an introductory piece by our Associate Editor, Rima Hooja, followed by extracts from an account written by none else but Lt Col. James Tod (then Political Agent of the East India Company to the western Rajputana States) which he had communicated to the Marquis of Hastings (in 1814-15). Because of his other concerns, he was not able to enlarge upon the note or to develop its historical resources. However imperfect, he did not think it right to suppress this sketch The extracts have been taken from chapter–2 of the *Annals of Amber or Dhoondar* which have been included in Volume–2 of the *Annals and Antiquities of Rajasthan* (*Routledge & Kegan Paul Ltd. London, 1957 reprint)*.Though later day historians have questioned the historical sources and some facts if Tod's account, it has its value as one of the first compilations or narrations recorded within 75 years of the death of Maharaja Sawai Jai Singh II.

Our second tribute is in the words of Jawaharlal Nehru [XV–Ranjeet Singh and Jai Singh in Chapter Six entitled New Problems in *The Discovery of India, (originally published by Maridian Books Ltd. London.)*] In this part of the book, Jawaharlal Nehru had briefly mentioned the personalities and contributions to Indian history of Maharaja Ranjeet Singh of Punjab and Sawai Jai Singh II of Rajputana. (This has been reproduced in Rima Hooja's piece. *Editor*)

For our third tribute, we turn to the well-known litterateur and art lover, Dr. Mulk Raj Anand, who paid the handsome personal homage to Maharaja Sawai Jai Singh II in a profusely illustrated special number of *MARG*–magazine on the occasion of the 250th celebration of the founding of Jaipur city. We have taken the liberty of quoting some extracts from what Dr. Anand had to say on that occasion in his *Dedicatory Epistle* addressed to Jai Singh. In fact, we have borrowed some other ideas or articles from that special number to bring them back to the memory of our contemporary generation.

There have been a variety of books in Hindi and English about the life and times of Maharaja Sawai Jai Singh II or about his contemporary Mughal Emperors. Some of these have been introduced and briefly commented upon by two local scholars Dr. R.N. Chowdhury and Ms. Mohita Kapoor, each representing a distinict age-group.

The first book in the list is a 1939-40 work by Sir Jadunath Sarkar, brought out by *Orient Longman in 1983* entitled *A History of Jaipur*. The Mss was edited

(*Continued*)

OUR HUMBLE TRIBUTE

by another contemporary scholar, Raghubir Singhji of Sitamau. Most readers must be familiar with the seminal works by Sarkar on Aurangzeb and other later-day Mughals, which also throw light on the happenings in Rajputana of those days. While Dr. V.S. Bhatnagar has written a history book (1972) in English & Hindi about the Maharaja and his times, Dr. Ashim Kumar Roy has focussed his study on the city of Jaipur. Some years ago, the Rajasthan History Congress also brought out a short volume on the *Cultural Heritage of Jaipur*, edited by Dr. J.N. Asopa (1979) a compilation of essays covering various aspects of Jai Singh's contributions in various fields of human endeavour and enterprise.

No account of Maharaja Sawai Jai Singh would be complete without a proper detailed mention of his contributions in the fields of mathematics and astronomy. We cover this through a special article by Dr. Virendra Narain Sharma, Department of Physics and Astronomy, University of Wisconsin (USA). (We have yet another contribution from Dr. Sharma about the contribution of eighteenth century Jesuit astronomers, which we may publish subsequently. —*Editor*).

We have also managed to collect some other notes and articles of interest. A.K. Roy has offered a brief review of the well-known book by G.R. Kaye : *A Guide to the Old Observatories* etc. which has been recently reprinted. We are reproducing G N. Bahura's introduction to the **Pothikhana** of Jaipur, specially the collections prompted by or in the time of Maharaja Sawai Jai Singh.

There are other contributions by a few local scholars which cover the Religious Heritage of Jaipur, Contributions of Jaipur to Sanskrit Literature (specially during the time of Maharaja Sawai Jai Singh); about the Jain Community of Amber, Sanganer and Jaipur; Contribution of Jaipur towards the Development of Persian and Urdu etc. These articles or abstracts have been taken from various compilations and academic journals and brought up-to-date by the concerned writers.

Naturally, there are also some contributions about town-planning and the lay-out as well as the environment of Jaipur city.

We could go on and on, but there is the constraint of time or space, energy and resources. We are quite aware of the gaps or the topics which have not been touched upon. In a small journal like the IBC, it is not possible to cover all aspects of that colourful personality and the variety of contributions by his contemporaries in Rajputana or elsewhere.

It goes without saying that in the life-time of Sawai Jai Singh his favourite city, the new capital of his new-found kingdom, had become an important centre of the search for and study of our ancient cultural roots, old values and traditions. There was a quest for the latest scientific knowledge as well. And a revival of interest in religious or philosophical and reformist debates and discussions, both oral and in the form of original and translated literature. There was an enrichment of art forms, liberal interaction and exchange of cultures. Perhaps the princely scholar was keen also to assume the mantle of a revivalist 'national' leader among his contemporaries. He tried to assume the mantle of that role in spite of his other human failings. He also brought his princely state close to the portals of modern scientific knowledge, and of town-planning.

While remembering him, we should also bear in mind the immense changes which have taken place in the state of Jaipur or in north India or in the sub-continent and the world at large. Since those times. Jaipur and the outside world have changed beyond recognition. Yet there are some human values or personal virtues which we can emulate with profit. At least, we can try and restore the environmental balance and the aesthetic beauty of the lay-out of Jaipur near to his basic dream and vision. And we can give due regard or place of importance to the study and research of Vedic, Sanskrit and Oriental learning, as much as to the study of mathematics, astronomy and other fields of modern science. We can also initiate a fresh process of reawakening or cultural renaissance amongst the youth. —*Editors*

We regret the delay. . .

In our October issue, we have briefly referred to the circumstances which have led to an unfortunate delay and upset our printing schedule since after August. It is a pity that this Special Number could not appear early in November 1988, as planned, to coincide with the date of Jai Singh's 300th birthday, according to the western calendar ! However, we hope that the waiting has been worthwhile.

—*Editors*

With effect from January 1989, the IBC Subscription Rates are being revised (to cover a part of the postage and increasing costs of printing) :—

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Sawai Jai Singh II of Amber/Jaipur

A MAN FOR MOST SEASONS

Rima Hooja

Sawai Jai Singh II belonged to the ancient Kachhwaha family of Amber, the origin and early history of which are shrouded in obscurity, despite a number of genealogical tables of considerable antiquity, bardic accounts and a few epigraphic records. He was the eldest son of Raja Bishan Singh (Vishnu Singh). Born on *Margashirsha Vadi 6, Samvat 1742* (November 3rd,1688 A.D.)he formally assumed the *gaddi* of Amber on *Phagun Vadi 1, Samvat 1756* (*January 1700*) upon the premature death of his father. His title then—merely, *Raja* Jai Singh.

From this modest beginning, the young prince of Amber became "...a statesman, legislator and a man of science," whose character "...is worthy of an ample delineation" to use the words of Lt. Col. James Tod (*Annals and Antiquities of Rajasthan Vol II pp. 288–89*); a man renowned for his learning and for founding and planning the city of Jaipur, and a man invested by the Mughal Emperor with the title of **'Sawai'** meaning 'one-and-a-quarter', and implying that Jai Singh was slightly better than his peers !

NEHRU'S TRIBUTE

In his book, **The Discovery of India**, Jawaharlal Nehru wrote the following about Sawai Jai Singh—*"He lived during the period of disruption following Aurangzeb's death. He was clever and opportunist enough to survive the many shocks and changes that followed each other in quick succession. He acknowledged the suzerainty of the Delhi Emperor. When he found that the advancing Marathas were too strong to be checked, he came to terms with them on behalf of the Emperor. But it is not his political or military career that interests me. He was a brave warrior and an accomplished diplomat, but he was something more than this. He was a mathematician and an astronomer, a scientist and a town-planner and he was interested in the study of history" *(pp. 260)*

Soon after his ascension, the 11-year young *Raja* was given orders to join duty in the Deccan. Posted under Prince Bedar Bakht, Jai Singh showed his military prowess against the Marathas at Khelna, Khandesh, Malwa, Burhanpur etc., and his *zat* and *jagirs* were gradually raised by the Mughal Emperor Aurangzeb. In 1705, the young Raja was appointed Deputy Governor of Malwa. He looked after the defence and law and order situation in the province, assisted the revenue authorities in realising government dues, arranged for the safe transit of treasures and ammunition to the Deccan, and performed other duties required of a Deputy Governor.

Very soon, however, came the Mughal war-of-succession, following the death of Aurangzeb. Jai Singh supported and then deserted on the battlefield, what turned out to be the losing side. For this opposition, as Tod noted, "Amber was sequestrated, and an imperial governor sent to take possession; but Jey Sing entered his estates, sword in hand, drove out the King's garrisons, and formed a league with Ajit Sing of Marwar for their mutual preservation." *(pp. 288)*

THIRTY EVENTFUL YEARS

The joint Rajput resistance to Bahadur Shah, cautious overtures to the new and frequently changing Emperors at Delhi, and misunderstandings among the Rajput States that occurred during the years that followed, have been amply documented by historians and need not be recounted.

What is relevant is that by 1713, the twenty-five year old Jai Singh of Amber had been granted the title of *Sawai* and was referred to in official Mughal records as Mirza Raja Sawai Jai Singh (*Letter from Jagjiwandas Wakil of Amber to Jai Singh of Shravana Vadi 1, Samvat 1770*). He held various high offices, such as Governor of Malwa (thrice) and Agra, and led the Imperial campaigns against the Marathas, Jats and others. In an age of secret pacts battles, and Mughal-Maratha-Rajput problems, Jai Singh managed to hold his own diplomatically and politically, even securing an agreement between the Mughal Emperor and the Maratha Peshwa. Although Jai Singh did not render any aid to the Mughal Emperor at the time of Nadir Shah's invasion, he retained his high position at the Delhi court and continued to influence the Mughal government's attitude towards various political problems.

By 1743 A.D., the last year of his life, Sawai Jai Singh must have found "...the situation in Rajputana peaceful ..Abhai Singh had been subdued; his own relations with Mewar and Kotah were friendly...... Bikaner was grateful to him for his recent help;"...... (*as recounted by V.S. Bhatnagar pp. 266-67*)

A MACHIAVELLI OF HIS AGE —AN EXTRAORDINARY MAN

However, it is not for his diplomacy or political and military skills alone that Sawai Jai Singh is primarily remembered; nor even only for the fact that he founded a city (Jaipur). In fact, as Tod recorded, "It would be tedious to pursue this celebrated Rajpoot through his desultory military career during the fourty-four years he occupied the *gadi* of Amber. Although Jey Sing mixed in all the troubles and war-

(*Continued*)

A MAN FOR MOST SEASONS

fare of this long period of anarchy, when the throne of Timoor was rapidly crumbling into dust, his reputation as a soldier would never have handed down his name with honour to posterity; on the contrary, his courage had none of the fire which is requisite to make a Rajpoot hero; though his talents for civil government and court intrigue, in which he was the Machiavelli of his day, were at that period far more notable auxiliaries" *(pp. 288)*.

What makes Sawai Jai Singh remarkable is that his quest for learning, his interest in mathematics, astronomy, town-planning, his construction of observatories, and the founding of Jaipur etc. were carried on in "the midst of perpetual wars and court intrigues". In the words of Tod, "When we consider that Jey Sing carried on his favourite pursuits in the midst of perpetual wars and court intrigues, from whose debasing influence he escaped not untainted; when amidst revolution, the destruction of the empire, and the meteoric rise of the Mahrattas, he not only steered through the dangers, but elevated Amber above all the principalities around, we must admit that he was an extraordinary man" *(p. 291)*.

A REMARKABLE MAN...TOWN-PLANNER...SCIENTIST ..

To quote again from Nehru's **Discovery of India** :

* "Jai Singh built big observatories at Jaipur, Delhi, Ujjain, Benares and Mathura. Learning through Portuguese missionaries of the progress of astronomy in Portugal, he sent his own men, with one of the missionaries, to the court of the Portuguese King Emmanuel. Emmanuel sent his envoy, Xavier de Silva, with De la Hire's tables to Jai Singh. On comparing these with his own tables, Jai Singh came to the conclusion that the Portuguese tables were less exact and had several errors. He attributed these to the 'inferior diameters' of the instruments used.

* "Jai Singh was of course fully acquainted with Indian mathematics; he had studied the old Greek treatises and also knew of recent European developments in mathematics. He had some of the Greek books (*Euclid*, etc.) as well as European works on plane and and spherical trigonometry and the construction and use of logarithms translated into Sanskrit. He also had Arabic books on astronomy translated.

* "He founded the city of Jaipur. Interested in town-planning, he collected the plans of many European cities of the time and then drew up his own plan. Many of these plans of the old European cities of the time are preserved in the Jaipur museum. The city of Jaipur was so well and wisely planned that it is still considered a model of town-planning.

* "Jai Singh did all this and much more in the course of a comparatively brief life and in the midst of perpetual wars and court intrigues, in which he was himself often involved. Nadir Shah's invasion took place just four years before Jai Singh's death.

* Jai Singh would have been a remarkable man anywhere and at any time. The fact that he rose and functioned as a scientist in the typically feudal *milieu* of Rajputana and during one of the darkest periods of Indian history, when disruption and war and tumults filled the scene, is very significant. It shows that the spirit of scientific inquiry was not dead in India and that there was some ferment at work which might have yielded rich results if only an opportunity had been given to it to fructify. Jai Singh was no anachronism or solitary thinker in an unfriendly and uncomprehending environment. He was a product of his age and he collected a number of scientific workers to work with him. Out of these he sent some in the embassy to Portugal, and social custom or taboo did not deter him from doing so. It seems probable that there was plenty of good material for scientific work in the country, both theoretical and technical, if only it was given a chance to function. That opportunity did not come for a long time. Even when the troubles and disorders were over, there was no encouragement of scientific work by those in authority". *(pp. 260-61)*.

A BRILLIANT CAREER IN DIVERSE FIELDS

For a proper estimate of Sawai Jai Singh of Amber/Jaipur, we have to objectively assess both his merits as well as demerits—and he appears to have had both, judging by existing records ! Contemporary source-material abounds in the form of *Kharitas* or letters to and from other Rajput rulers, the Mughals and the Marathas, along with the *Akhbarat*, *Wakil* reports, *Parwanahs*, *Azadashts*, *Farmans*, *Iqrarnamas Hasb-ul-hukms*, *Mahzarnamàs*, *Siaha Hazur*, *Nishans Dastur Komwar*, *Khatut Ahlkaran*, Maratha works and Mughal court records etc.

Later or more recent writings on Sawai Jai Singh II include works by G.H. Ojha, Suryamal Mishran, Kaviraj Shyamaldas and Tod, as well as by Jadu Nath Sarkar, Irvine, Sardesai and V. S. Bhatnagar though detailed works have remained few in number.

Taken together, all these suggest that Jai Singh enjoyed a brilliant career, excelling in many diverse fields such as mathematics and politics. He was regarded as one of the wisest men of his times. Dr. V.S. Bhatnagar is of the opinion (in his book *The Life and Times of Sawai Jai Singh*) that had Sawai Jai Singh survived longer, he might have rightly assessed the extent of danger posed by the growing power of the British (as he did with regard to the Marathas), and

(Continued)

A MAN FOR MOST SEASONS

would have tried to take suitable measures to counter this now threat. In fact, for about three decades, Jai Singh was directly or indirectly concerned with all the important happenings over much of India.

HIS FAULTS

That does not imply, however, that this ruler of Amber/Jaipur was without faults. He was unscrupulous in his actions when the need arose, and was directly responsible for the deposition of Rao Budh Singh of Bundi, and the deaths of his brother and nephew. Some historians believe that he had a hand in the murder of Ajit Singh of Jodhpur/Marwar, and many other intrigues. Added to that is the episode of his desertion on the battlefield of Dholpur, his fondness for liquor—when no state business could be discussed, and his temporary acquiscence to the Imperial demand for Amber (which the Mughals renamed Mominabad).

HIS CONTRIBUTIONS

Despite his shortcomings, however, the scales tilt in Jai Singh's favour. He made Amber one of the largest States (*albeit* a tributary state) in the country, with an area exceeding 20,000 square miles. His kingdom enjoyed peace, prosperity and security. The administration was well-organised and functioned efficiently. Literature, arts and various kinds of cultural institutions flourished under Sawai Jai Singh's patronage and active encouragement. To him goes the credit for the founding of the city of Jaipur, and for the construction of several *caravan serais* etc. for travellers, both within his domains as well as in other provinces of the Mughal empire. He had imbibed the heroic tales of the Rajputs sufficiently to think in terms of the honour and good of his *watan* Amber, even if it meant going against his paramount power, as he did when he broke away from the Mughal Emperor, Bahadur Shah I's camp, and along with Mewar and Marwar, reasserted Rajput strength in Rajputana to free their occupied homelands.

In fact, Jai Singh continued to strive for stability and peace in the traumatic period he was living through, in spite of heavy odds. He had even suggested to the Marathas the idea of sustaining the Empire with the Mughal emperor as the nominal head—an idea which apparently appealed to Baji Rao Peshwa towards the end of his career—and an idea which might have changed the entire history of the subcontinent—but an idea which became utopian in the aftermath of Nadir Shah's invasion, and the defeat he inflicted on the dying Mughal empire.

Perhaps if the political and administrative matters of the chaotic times Sawai Jai Singh lived through had been less time-consuming, he could have contributed much more to the fields of science and learning. Nonetheless, what he was able to accomplish in the midst of constant strife, political machinations, and the effects of the dying and disintegrating Mughal empire, entitles him to a place among the remarkable figures of Indian history. In the words of Bhatnagar, Sawai Jai Singh II of Amber/Jaipur "...had in him the rare combination of a scholar and statesman, administrator and legislator diplomat and soldier." No mean achievements these !

Dr. Rima Hooja, Associate Editor of I.B.C. is also helping the Kota Open University with some course material about the Cultural Heritage of India.

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ANNALS OF AN EXTRAORDINARY MAN

These extensive extracts have been taken from the *Annals of Amber* in Vol. 2 of the *Annals and Antiquities of Rajasthan* by **Lt. Col. James Tod** —*Eds.*

"Jey II, better known by the title of Sowae Jey Sing, in contradistiction to the first prince of this name, entitled the "Mirza Raja" succeeded in S. 1755 (A.D. 1699), in the forty-fourth year of Arungzeb's regin, and within six years of that monarch's death. He served with distinction in the Dekhan, and in the war of succession, attached himself to the prince Bedar Bukt, son of Azim Shah, declared successor of Arungzeb ; and with these he fought the battle of Dholpur, which ended in their death and the elevation of Shah Alum Bahadoor Shah. For this opposition Amber was sequestrated, and an imperial governor sent to take possession ; but Jey Sing entered his estate, sword in hand, drove out the king's garrisons, and formed a league with Ajit Sing of Marwar for their mutual preservation.

"It would be tedious to pursue this celebrated Rajpoot through his desultory military career during the forty-four years he occupied the *gadi* of Amber; enough is already known of it from its combination with the *Annals of Mewar* and *Boondi*, of which house he was the implacable foe. Although Jey Sing mixed in all the troubles and warfare of this long period of anarchy, when the throne of Timoor was rapidly crumbling into dust, his reputation as a soldier would never have handed down his name with honour to posterity ; on the contrary, his courage had none of the fire which is requisite to make a Rajpoot hero ; though his talents for civil government and court intrigue, in which he was the Machiavelli of his day, were at that period far more notable auxiliaries.

"As a statesman, legislator, and man of science, the character of Sowae Jey Sing is worthy of an ample delineation, which would correct our opinion of the genius and capacity of the princes of Rajpootana, of whom we are apt to form too low an estimate .."

(Here Tod has mentioned in foot-notes two works *Calpadrooma and Ek seh noh goon Jey Sing ca.* -Eds)

"He was the founder of the new capital, named after him Jeipoor or Jeinuggur, which became the seat of science and art, and eclipsed the more ancient Amber, with which the fortifications of the modern city unite, although the extremity of the one is six miles from the other. Jeipoor is the only city in India built upon a regular plan, with streets bisecting each other at right angles. The merit of the design and execution is assigned to Vedyadhar, a native of Bengal, one of the most eminent coadjutor of the prince in all his scientific pursuits, both astronomical and historical.

"Almost all the Rajpoot princes have a smattering of astronomy, or rather of its spurious relation, astrology; but Jey Sing went deep, not only into the theory, but the practice of the science, and was so esteemed for his knowledge, that he was entrusted by the emperor Mahomed Shah with the reformation of the calendar. He had erected observatories with instruments of his own invention at Dehli, Jeipoor, Oojein. Benaras and Mathura, upon a scale of Asiatic grandeur ; and their results were so correct as to astonish the most learned. He had previously used such instruments as those of Ulug Beg (the royal astronomer of Samarcand), which failed to answer his expectations. From the observations of seven years at the various observatories, he constructed a set of tables.

"While thus engaged, he learned through a Portuguese missionary, Padre Manuel, the progress which his favourite pursuit was making in Portugal, and he sent "several skilful persons along with him" to the court of Emanuel. (*It would be worth ascertaining whether the archives of Lisbon refer to this circumstance. —J. T.*)

"The king of Portugal despatched Xavier de Silva, who communicated to the Rajpoot prince the tables of De la Hire. (*Second edition, published in A.D. 1702. Jey Sing finished his in A D. 1728. —J. T.*)

"On examining and comparing the calculations of these tables (says the Rajpoot prince) with actual observation, it appeared there was an error in the former, in assigning the moon's place, of half a degree; although the error in the other planets was not so great, yet the times of solar and lunar eclipses he found to come out later or earlier than the truth by the fourth part of a *ghurry, or fifteen puls* (six minutes of time)." (*Jey Sing always speaks of himself in the third person.*) In like manner, as he found fault with the instruments of brass used by the Toorki astronomer, and which he conjectures must have been such as were used by Hipparchus and Ptolemy, so he attributes the inaccuracies of De la Hire's tables to instruments of "inferior diameters."

"The Rajpoot prince might justly boast of his instruments. With that at Dehli, he in A.D. 1729, determined the obliquity of the ecliptic to be 23° 28′ ; within 28″ of what is was determined to be, the year following by Godin. His general accuracy was further put to the test in A.D. 1793 by our scientific countryman, Dr. W. Hunter who compared a series of observations on the latitude of Oojein with that established by the Rajpoot prince. The difference was 24″ ; and Dr. Hunter does not depend on his own observations within 15″. Jey Sing made the latitude 23° 10′ N. ; Dr. Hunter, 23° 10′ 24″ N.

"From the results of his varied observations, Jey Sing drew up a set of tables, which he entitled *Zeij Mahomedshahi*, dedicated to that monarch ; by these

(*Continued*)

ANNALS OF AN EXTRAORDINARY MAN

all astronomical computations are yet made, and almanacks constructed....

..."Besides the construction of these objects of science, he erected, at his own expense, *caravan serais* for the free use of travellers in many of the provinces. How far vanity may have mingled with benevolence in this act (by no means uncommon in India), it were uncharitable to inquire : for the Hindu not only prays for all those "who travel by land or by water", but asids the traveller by *serais* or inns, and wells dug at his own expense, and in most capitals and cities, under the ancient princes, there were public charities for necessitous travellers, at which they had their meals, and then passed on.

"When we consider that Jey Sing carried oh his favourite pursuits in the midst of perpetual wars and court intrigues, from whose debasing influence he escaped not untainted ; when amidst revolution, the destructian of the empire, and the meteoric rise of the Mahrattas, he not only steered through the dangers, but elevated Amber above all the principalities around, we must admit that he was an extraordinary man. Aware of the approaching downfall of the Mogul empire, and determined to aggrandise Amber from the wreck, he was, neverthless, not unfaithful to his lord-paramount; for, on the conspiracy which deprived Ferochser of empire and of life, Jey Sing was one of the few princes who retained their fidelity, and would have stood by him to the last, if he had possessed a particle of the valour which belonged to descendants of Timoor.

"Enough has been said of his public life, in that portion of the *Annals of Mewar* with which he was so closely connected, both by political and family ties. The Syeds, who succeeded to power on the murder of their sovereign Ferochser, were too wise to raise enemies unnecessarily ; and Jey Sing, when he left the unhappy monarch to his fate, retired to his hereditary dominions, devoting himself to his favourite pursuits, astronomy and history. He appears to have enjoyed three years of uninterrupted quiet, taking no part in the struggles, which terminated, in A D. 1721, with Mahomed Shah's defeat of his rivals, and the destruction of the Syeds. At this period, Jey Sing was called from his philosophical pursuits, and appointed the king's lieutenant for the provinces of Agra and Malwa in succession : and it was during this interval of comparative repose, that he erected those monuments which irradiate this dark epoch of the history of India.

[*The Raja says he finished his tables in A.D. 1728, and that he had occupied himself seven years previously in the necessary observations ; in fact, the first quiet years of Mahomed Shah's region, or indeed that India had known for centuries. —J. T.*]

"Nor was he blind to the interests of his nation or the honour of Amber, and his important office was made subservient to obtaining the repeal of that disgraceful edict, the *jezeya,* and authority to repress the infant power of the Jats, long a thorn in the side of Amber .. in A D. 1732, the Raja, once more lieutenant for Malwa, saw that it was in vain to attempt to check the Mahratta invasion, or to prevent the partition of the empire, he deemed himself justified in consulting the welfare of his own house. We know not what terms Jey Sing entered into with the Mahratta leader, Bajirow, who, by his influence was appointed Soobadar of Malwa ; we may, however, imagine it was from some more powerful stimulant than the native historian of this period assigns, namely, "a similarity of religion." By this conduct, Jey Sing is said emphatically, by his own countrymen, to have given the key of Hindusthan to the Southron. The influence his character obtained, however, with the Mahrattas was even useful to his sovereign, for by it he retarded their excesses, which at length reached the capital. In a few years more (A.D. 1739), Nadir Shah's invasion took place, and the Rajpoots, wisely alive to their own interests, remained aloof from a cause which neither valour nor wisdom could longer serve. They respected the emperor, but the system of government had long alienated these gallant supporters of the throne. We many exemplify the trials to which Rajpoot fidelity was exposed by one of "the hundred and nine deeds of Jey Sing", which will at the same time serve further to illustrate the position that half the political and moral evils which have vexed the royal houses of Rajpootana, take their rise from polygamy..."

[Col. Tod then proceeds to give the background and details of the conflict of personalities and interests between Jey Sing and his half-brother Beejay Sing, which ended with the conspiracy and the doubtful manner of the latter's elimination by imprisoment. We need not dwell upon such details. —Ed.]

..."The Cuchwaha state, as well as its capital, owes everything to Jey Sing : before his time, it had little political weight beyond that which it acquired from the personal character of its princes, and their estimation at the Mogul court. Yet, notwithstanding the intimate connection which existed between the Amber Rajas and the imperial family, from Baber to Arungzeb, their patrimonial estates had been very little enlarged since Pujoon, the contemporary of the last Rajpoot emperor of Dehli. Nor was it till the troubles which ensued on the demise of Arungzeb, when the empire was eventually partitioned, that Amber was entitled to the name of a *raj.* During those troubles, Jey Sing's power as the king's lieutenant in Agra, which embraced his hereditary domains, gave him ample opportunity to enlarge and consolidate his territory. The manner in which he possessed himself of the independent districts of Deoti and Rajore, affords an additional insight into the national character, and that of this prince.

"At the accession of Jey Sing, the *raj* of Amber consisted only of the three *pergunnas* or districts of Amber, Deosah and Bussao ; the western tracts had been sequestrated, and added to the royal domains attached to Ajmer. The Shekhavati confederation was superior to, and independent of the parent state, whose boundaries were as follows. The royal *t'hhana* (garrison) of Chatsoo, to the south ; those of Sambhur to the west, and Hastinah to the north-west ; while to the east, Deosah and Bussao formed its frontier. The *kotribunds*, as they denominate the twelve great feudalities, possessed but very slender domains, and were held cheap by the great vassals of Mewar, of whom the Saloombra chief was esteemed, even by the first Peshwa, as the equal of the prince of the Cuchwahas."

[Next Col. Tod narrates Jey Sing's campaign against the Birgoojar chief of Deoti. It is a moving account of intrigue and valour which ended with the defeat of the Birgoojar and the merger of Deoti and Rajore to the Maharaja's domain. – Ed]

[Rajore is esteemed a place of great antiquity, and the chief seat of the Birgoojur tribe for ages, a tribe mentioned with high respect in the works of the bard Chund, and celebrated in the wars of Prithiraj. I sent a party to Rajore in 1813. —J. T.]

..."Amongst the foibles of Jey Sing's character was his partiality to "strong drink." What this beverage was, whether the juice of the *madhu* (mead), or the essence (*arac*) of rice, the traditional chronicles of Amber do not declare, though they mention frequent appeals from Jey Sing drunk, to Jey Singh sober;...

"In spite of his many defects, Jey Sing's name is destined to descend to posterity as one of the most remarkable men of his age and nation.

"Until Jey Sing's time, the palace of Amber, built by the great Raja Maun, inferior to many private houses in the new city, was the chief royal residence The Mirza Raja made several additions to it, but these were trifles compared with the edifice added by Sowae Jey Singh, which has made the residence of the Cuchwaha princes as celebrated as those of Boondi or Oodipoor, or, to borrow a more appropriate comparison, the Kremhn at Moscow....

"It was in S. 1784 (A.D. 1728) that he laid the foundation of Jeipoor. Raja Mull was the *mosaheb*, Kirparam the stationary *vakeel* at Delhi, and Boodh Sing Khombani, with the *oordoo*, or royal camp, in the Dekhan : all eminent men. The position he chose for the new capital enabled him to connect it with the ancient castle of Amber, situated upon a peak at the apex of the re-entering angle of the range called *Khalikho*; a strong circumvallation enclosed the gorge of the mountain, and was carried over the crest of the hills, on either side, to unite with the castle, whilst all the adjoining passes were strongly fortified.

"The sumptuary laws which he endeavoured to establish throughout Rajputana for the regulation of marriages, in order to check those lavish expenses that led to infanticide and *satis*, will be again called forth when the time is ripe for the abolition of all such unhallowed acts. For this end, search should be made for the historical legends called the 'hundred and nine acts,' in the archives of Jeipoor...

[By such researches we should in all probability recover those sketches of ancient history of the various dynasties of Rajpootana, which he is said to have collected with great pains and labour, and the genealogies of the old races, under the titles of **Rajavali** *and* **Raj Taringini** *: besides, the astronomical works, either original or translations, such as were collected by Jey Sing, could be a real gift to science. —J. T.]*

"Like all Hindus, he was tolerant; and a Brahmin, a Mahomedan, or a Jain, were alike certain of patronage. The Jains enjoyed his peculiar estimation, from the superiority of their knowledge, and he is said to have been thoroughly conversant both in their doctrines and their histories. Vidhyadhur, one of his chief coadjutors in his atsronomical pursuits, and whose genius planned the city of Jeipoor, was a Jain, and claimed spiritual descent from the celebrated Hemacharya, of Nehrvalla, minister and spiritual guide of his namesake, the great Sidraj Jey Singh. [*He ruled from S. 1150 to S. 1201, A.D. 1094-1145. –J. T.*]

"Amongst the vanities of the founder of Amber, it is said that he intended to get up the ceremony of the *aswameda yuga*, or 'sacrifice of the horse,' a rite which his research into the traditions of his nation must have informed him had entailed destruction on all who had attempted it, from the days of Janmeja the Pandu, to Jeichund, the last Rajpoot monarch of Canouj. It was a virtual assumption of universal supremacy; and although, perhaps in virtu of his office, as the satrap of Dehli, the horse dedicated to the sun might have wandered unmolested on the banks of the Ganges, he would most assuredly have found his way into a Rathore stable had he roamed in the direction of the desert ; or at the risk both of *jeva* and *gadi* (life and throne), the Hara would have seized him, had he fancied the pastures of the Chumbul. He erected a sacrificial hall of much beauty and splendour, whose columns and ceilings were covered with plates of silver; nor is it improbable that the steed, emblematic of *Surya*, may have been led round the hall, and afterwards sacrificed to the solar divinity. The *Yugsala* of Jey Sing, one of the great ornaments of the city, was, however, stripped of its rich decoration by his profligate descendant, the late Juggut Sing....

[In Vol. 1 p. 63, Tod has given a description of the rite of Aswamedha. Eds.]

AN EPISTLE OF DEDICATION

Dr. Mulk Raj Anand

In his Homage to Jaipur and its builder prince, Sawai Jai Singh II, Dr. Mulk Raj Anand the then Editor of Marg, Bombay, chose to adopt the role of a court poet or chronicler to read out his words of praise in a formal address to the ruler. in what he has called a Dedicatory Epistle. Because of sentiments expressed therein and the fervor of feelings and expressions enriched by the imagination of a mature writer, we are presenting some random selections from the tribute as "the humble devotee" offered it to the Maharaja. –Ed.

"Master-builder" Maharaja Sawai Jai Singh *Wazir-i-Mughal Shahi*, *Raj-inder Rajadhiraj*, *Sar-Amad-i-Rajgan-i-Hindustan*, *Raj-Rajeshwar*, *Shri Rajadhiraj*, Commander of one hundred thousand horses, Grazer of the Stars of their courses and comprehender of Cosmos, Dreamer-Planner of Jaipur, with its kingdom of thousand blandishments, Vanquishers of enemies, Adventurer into the kingdom of the mind, Lover of beautiful women, Subtle diplomat trained in the doctrines of Kautilya's Arthashastra, Immortal Man—You who carved his own destiny !

"I address this epistle dedicatory to you, who encompassed space and time, bringing prosperity to your kingdom, justice to the folk, you who made a dream city come alive.

"Homage to you that your genius for action made you subdue the earth around you for nearly half a century, in a time of crisis, disruption and despair, when the Mughal King of Kings, Aurangzeb, had left a heritage of bitterness and ruin at Delhi, and when the righteous enemies of fanaticism and misrule had themselves turned into demons of hate, looters of the vast landscape, marauders of the innocents killers of decency, despoilers of woman's honour, each concerned with his own gain.

"Praise be to you, for discerning the smallest particles of heaven and earth, for making your compass the measure of the heavens, for establishing five *Jantar Mantars* in five different cities for comparison and contrast of observations, so that the most infinitesimal difference in the position of planets be revealed and the science of astronomy be built from the remaining hypotheses left in our heritage by Aryabhata and other ancients.

"O Prince of the village capital of Amber ! You who sought to understand the complexity of the universe to dissolve your own ignorance; who loved the least of men and gave them shelter; who answered the question of a native child and filled her eyes with the wonder and the mystery of life; who never caged a bird; who grew flowers in the many gardens of the desert; who built a state which has lasted till our time ! O Prince ! How is one to sing your praise in our day—more restless and troubled than your own ?

"Perhaps, the recounting of the events in your life will by itself be praise enough. They say that you were just thirteen when you were placed on the *gaddi* of Amber. And legend has it that one of the first obligations imposed on you was to go and pay respect to the paramount power, the tyrannical Emperor Aurangzeb.

"I can see you, in the shadow of the Diwan Hall in Amber, constructed by Mirza Raja Jai Singh, the general of the Great Mughal Shah Jahan, with your ministers and your mother, all trying to instruct you on how to offer salutations to the King of Kings.

"One of your nobles tells you how frightening is Emperor's stare. The second one says that the temper of the sword-bearer of Islam is like that of a toothless old lion who cannot masticate but still wants to devour. The third counsellor advises you to bow and salaam with the right hand cupped and answer such questions as the Shahenshah may ask.

"Your own comment on hearing all this advice foreshadows your uncommon common sense. You said : "What am I to say if the Emperor doesn't ask me any questions at all ? Or does not even look at me ? Or, insults me ?" Your wise mother told you : "Speak forth what comes first to your lips, from your heart, freely." Thus prepared you went to Delhi.

"At the Durbar, when everyone was bowing and scraping in the Diwan-i-Khas at the Red Fort, you suddenly heard the *chobdars* announce the arrival of the Emperor. 'The Shadow of God on Earth, the King of Kings, Protector of the Universe, Padshah Aurangzeb, Alamgir—Conqueror of the whole world !' Then there was not a whisper.

"The Emperor, as he glanced around from the height of his throne, noticed you being held forward for presentation by your attendant. The Grand Vizier whispered to the Emperor : "Raja Jai Singh of Amber."

"Aurangzeb jumped down from his high throne, his eyes streaked red, and siezing you with both hands, shook you and said : "Your father and grandfather have proved to be traitors to me ! They have done much harm to the Empire ! What do you expect from me ?"

"You retained your imperturbable calm and answered in a low voice : "Protector of the Universe ! At marriage, a man takes hold of only one hand of the bride and promises to look after her for life. The Emperor has taken hold of me with both his hands. What more can I ask ?"

(*Continued*)

AN EPISTLE OF DEDICATION

"Aurangzeb's face relaxed into a cynical smile. The anger vanished. And, beckoning you to a seat near the throne, he said : "To be sure, you are wiser than your ancestor, Mirza Jai Singh. I give you the title Sawai. You will thus remain superior to all your contemporaries."

"This confrontation of challenge was only the first of the many of your crowded life. The sycophants, the nobles, the generals and the courtiers did not like the favour shown to you, when the Emperor put you in command, at the young age of fourteen, of a regiment poised to attack the Fort of Vishalgarh, where the Marathas were entrenched. The hillside was similar in contours to Amber, where you had fought many a mock battle as a boy. You pretended to make a direct assault. And then you stole away in the half light of the dawn, by a short cut, far away from the main gateway. The fort lay at your feet. And you were in a position to use the artillery against the defenders. The Marathas submitted.

"This further endeared you to Aurangzeb. But you were brave enough to indicate to His Imperial Majesty, that, while you were a loyal soldier of the Empire, you shared with other Hindus of the realm, the feeling against *jizia*, the poll tax which the Emperor was collecting from every born-Hindu.

"And as it got known that you shared with the Marathas this indignation against injustice, Maharaja Sahu, the chief of the rebels, came to meet you and stayed as your guest, sharing with you his love of learning and his concern for truth. Rumours of these confabulations reached the court. And the next time you went to the Durbar, there was a frown on the old Emperor's face. So when Aurangzeb destroyed the shrine of Vishwanath at Varanasi, you remained silently aloof and refused to appear at court.

"Later, the Emperor threatened to the destroy the shrine of Govindji at Mathura. You sped to the holy city, brought the idol away and installed it at Amber. And you let it be known to the oppressor that you would not give up your faith, even though you had been made 'Sawai' of the Mughal Empire.

"You owed to Maharaja Sahu the inspiration to go deep into the books of your inheritance. The first of the classics which Pandit Jagan Nath taught you, when he was sent by Maharaja Sahu to live in Amber as your Guru, was Kautilya's *Arthashastra*. This must have been very useful to you as a guide in the internecine struggle for the throne of Delhi, soon after the death of Aurangzeb in A.D. 1707. You conducted your relations with the contending princes and sustained yourself on the principle of give and take. Whoever promised to accept your suzerainty over Amber unquestioned, and whoever honoured your faith had your allegiance.

[Here, Dr. Anand briefly referred to the contest for the Mughal throne between Prince Bedar Bakht, Jai Singh's companion in arms in the Deccan, and the other contender his cousin Bahadur Shah; the latter's incursions into the land of the Rajputs to subdue the Rathore Raja, Ajit Singh of Marwar, and the temporary annexation of Jai Singh's Amber, which was renamed Islamabad and placed under the charge of Jai Singh's younger brother, Bijai Singh.]

[But, in the words of the chronicler :

"—it was not long before the confederacy of Rajput Rajas, inspired by you, ejected the imperial forces from the occupied territories. In A.D. 1710, Bahadur Shah was forced to make peace with the Rajputs......(However)...still drunk with power and dissolute, Bahadur Shah died two years later.

"And you witnessed a series of fratricidal wars for the next twenty years..." [The atmosphere in and around the Mughal court was one of greed, corruption, power-seeking and intrigues. It took Emperor Muhammad Shah some time to see through the role of the king-maker 'uncles', the Syed Brothers, and to appreciate Jai Singh's wits and strategems to salvage not only his own estates, but also the Mughal Darbar].

"As soon as the incubus of the Syed brothers was lifted from the court of Delhi, Muhammad Shah called you to the court and presented you robes of honour, and clasped your hand in friendship. You complimented the Emperor by saying : "In Rajasthan, the adage goes : To have friends you must be one".

The measure of your influence on Muhammad Shah may be reckoned from the fact that you persuaded the Emperor to listen to you and abolish Aurangzeb's *jizia* or poll tax. And you were appointed Governor of Agra. New titles were showered on you by Emperor Muhammad Shah. You now became : *Sar-Amad-i-Rajgan-i-Hindustan*, *Raj-Rajeshwar*, *Maharaja Jai Singh Sawai*.

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"During the period of mental exile forced on you by the internecine wars, you had put your faith in meditation. You had sought truth in the ancient books. You had gained the necessary detachment to remain calm, refusing to be divided in your mind ..

"Strangely enough, it was the innocence of the naive child in you that had started you on the quest for the secrets of the sphere, which you were to discover and elaborate, in a comprehensive manner, for the first time in our country, after the initiatives of Aryabhat, a thousand years before, had lapsed into insignificance and turned the science of stars into superstition.

AN EPISTLE OF DEDICATION

"There is a story come down in your family and told in hush-hush whispers to the confidants about how you began your researches in astronomy.

"You had heard the shrieks from a palanquin, as you were emerging from Agra towards Sikri, on the way to Amber. Your retainers had brought the palanquin to your camp. The *purdahnashin* lady hiding behind the curtains of the palanquin had confessed that she, a maid of honour from the house of Syeds, was with child from a young prince and had been turned out by the lover not owning to own any offspring of her.

"In your magnanimity and understanding of her predicament, you had brushed aside all scandal-mongers and brought the young woman to Amber.

"On that summer night, when you went to see the comforts of the young lady on the terrace of Amber Palace, you were captured by the poetry of the situation. The girl had taken off her veil and revealed a lovely sylph-like form, a solace for your future years to compensate you for the lacerations you had suffered. And then she had said, with the wonder of the child in her eyes : "Look, Maharaj, the stars are hanging down like lanterns from the sky. I can almost touch them. But I do not know what these bright shining specks are. And how far are they ?...And are there other worlds more happy than our own, Maharaj ?"

"And you smiled at her innocence. But you had realised that you did not know very much about the firmament than she did. And you recalled that you had always wondered what other worlds there were besides the planet earth in this vast universe ? And, lacking any frame of reference, you had decided that night to find out whatever you could, wherever you could, however you could, the meaning, the significance and the situations of the stars in relation to the earth you stood upon, their relation to each other and to the sun, the moon, the rivers, the seas and the oceans.

"Centuries ago there had been the same naive speculation about the cosmos and our ancient ancestors had uttered the hymn of creation in the *Rig Veda :...*

> '*Non-being then existed not, nor being :*
> *There was no air, nor heaven which is beyond it.*
> *What motion was there ? Where ? By whom directed?*
> *Was water there and fathomless abyss ?...*
>
> *This world-creation whence it has arisen ?*
> *Or whether it has been produced or not ?*
> *He who surveys it in the highest heaven,*
> *He only knows it or even he does not know it...*'

[Dr. Anand then describes how Sawai Jai Singh sought the advice of his Guru, Jagan Nath and tried to read with him everything available in Sanskrit, which language had "profound projections on almost everything in the five thousand years of evolution of consciousness in Bharat " They also studied relevant books in Persian and Arabic. The tables of the 14th century astronomer and grandson of Timur the Lame, Ulugh Beg were also translated, and an emissary sent to Samarkand to study the construction of the observatory there. Dr. Anand also referred to the *"Guru-Chela* relationship" between the ruler and Samrat Jagan Nath.]

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"In your fourteen hour working days, in the Palace of Amber, you devoted the mornings and evenings to study and translate the world classics on astronomy. Thus were rendered Ptolmey's *Almagest*, De La Hire's *Tabulae Astronomica*, Euclid's *Elements* and Falmsteed's historic treatise on astroboles. Your own prism became a prism of the cosmos ..

"...We know that you made Samrat Jagan Nath, the man of knowledge, the first hereditary perceptor of breather of the *Gayatri mantra* into your ears, until you learnt to sing and dance before the image of Govindji, helping to evolve new rhythms, for penetration into your body-soul.

"There was another Brahmin, a learned Gujarati, Pandit Kewal Ram, the author of the Sanskrit book *Jin Vinod* You made him compile the logarithmic tables from the Sanskrit *Vibha Sarni*. And then he rendered De La Hire's tables, Ulugh Beg's calculations and other important texts.

"Still another collaborator, whom you sought out from Maharashtra was Pandit Ratanakar, who compiled the *Kalpadruma*, dealing with austerities, fasts, diets, and the appropriate prayers to awaken the *vasanas* or energies ..And while most princes slumbered late into the mornings, you had trained your mind to awaken you before dawn so that you could recite the hymn to the sun after walking down to the edge of the tank, as soon as the first rays of the sun appeared. And, you got the court musicians to play a different mode on the *Shehnai* at dawn from the ones they rendered in the evenings ..

"Perhaps you had found in the course of your studies of our Ayurvedic system of medicines, that man's life had been conceived to proceed rhythmically in cycles of twelve years, in which the *Barahmasa*, the twelve months, stimulate sub-rhythms...

"And, though you began at the beginnings, you made sure that what others found out through their observations became a part of your findings Apart from the Greek books and the Arab researches, embodied in Egyptian and Babylonian inheritances, which you gathered in the translations of your pandits,

(Continued)

AN EPISTLE OF DEDICATION

you sent representatives everywhere, to go and relight your torch in the flame of other people's fire.

"Thus Muhammad Sharif and Muhammad Mehdi were sent to assemble information about the zodiac from the Islamic countries, as far as Tabriz in Iran and Samarkand in Central Asia.

"You asked the Portuguese Viceroy in Goa to send you a scholar who may tell you how Columbus charted his voyage in search of India and lost his way. This brought the learned Padre Manuel de Figueiredo from Goa to Jaipur in A.D 1730. He told you of the works of Copernicus, Galileo, Kepler and Tycho Brahe. Unable to answer all your questions, Padre Manuel offered to go to Europe to procure the necessary books and instruments for your use.

"This Padre came back with another scholar, De Silva Leito, who settled in Jaipur. You also invited two French Jesuits, Father Claude Boudier, who walked from Chandranagar on the Hoogli to Jaipur in 1734. You obtained the maps and globes of the British through the Englishmen living at Surat. The Bavarian Jesuit Father, Andre Stroebel, heard of your deep interest in astronomy and came with his friend, Antoine Gables Perger to stay near you in the precincts of Chandra Mahal.

"In A.D. 1724, you had constructed, by the permission of the Imperial Court, your first observatory, the Jantar Mantar, at Delhi. The shapes and forms of the various instruments made with masonry exemplify your courage in imaginative construction. You preferred to build in bricks and plaster, instruments which were hitherto available only in brass. This observatory was frowned upon by the nobles. But you spent some months every year, for seven years, in this Jantar Mantar to embody your observations in authentic tables.

"After these years of persistent observation, you felt the need for a laboratory which may be near at hand and you built the Jantar Mantar in Jaipur. And later, for comparative observations you asked for similar Jantar Mantars to be built at Mathura in the Krishna country, in Ujjain of Kalidas's songs of earth and clouds and mountains, in Varanasi where the Ganga takes a bend to go and join the ocean.

"And truly your Samrat Yantra, the Jai Prakash, the Nalri Valaya Yantra, the Digansa Yantra, the Chakra Yantra and other constructions, constitute a world of fantasy which excites wonder in the eyes of even the dullest men, stimulates the half-dead to life, and makes the learned stare breathless, before the audacity of your precocious imagination.

"So important did you consider the scientific study of man's place in the cosmos, that you designed the Jantar Mantar, next to your palace in Jaipur, almost as the hub of the little cosmos of the new city.

"Your wise words about this plan of study addressed to the Emperor Muhammad Shah, will ever remain memorable...

"The results of your observations were set out by you in the forms of tables in *Zij-i-Muhammad Shahi*.

"Legend says you told people : "I know the stars but live with you on the earth, with Govindji in our midst." And, after you installed the image of the presiding diety in a clearing by the Talkatora lake, you began to actualise the needs of the people to connect themselves to God in their daily life. And, like Kublai Khan who 'a stately pleasure dome decreed', you ordered a palace for yourself, as *raja*, and habitations for the *praja*.

"Thus was planned the new model village city of Jaipur ..In this way, you felt that the human beings around you might be able to discover their own interrelationship with the universe, by living in intimate connection with the stars, and by moving in the active *karma yoga* (union with the cosmos) aspire to the highest consciousness of the 'being-in-situation' in the temporal world, which faces every human being.

"The age of the modern discovery begins, in our country, with your pioneer work. Some of those Indians who say that you had installed temples in Jaipur, have mistaken you to be a mere ritualist. They did not see that you were existing within the framework of an old society, which had accepted, by and large, the world of *Maya* (illusion) as lower than the reality of *Brahman*, in which alone man could attain salvation. In order to remove the delusions of the monist hypothesis you ordered a heaven on earth and you embodied in it the concept of the good life for the body and the mind.

"You had grasped the depth of the Indian theory of music in the *Mahabharata*, put forward again by Raja Bhoja of Dhar, that the seven *swaras*, or strains of music, arise from the seven planets, because sound is the only property of space. You knew that the body-soul lives in imperceptible rhythmic connection with ingrained relationships.

"The practice of yoga had given you the awareness of release. Yet you did not merely want a visual response to the earth and the stars, but participation in rhythm. And, in shifting from the hill fort of Amber to the oasis in the desert seven miles away, you were making a total pattern of life in and through which men may remain human. You wished to uplift the bare stretch of earth, below the Amber hills, into a city state, which might inspire the people to a richer life, along with you and your successors.

(*Continued*)

AN EPISTLE OF DEDICATION

"As in your readings in astronomy, so in your study of architecture, you had obviously gained glimpses from the West. It is said that you knew a good deal about Versailles and Luxembourg. Doubtless, you may have observed some features of foreign town plans. But your frequent visits to Sikri and Agra and Shahjahanabad, as well as your stay in Mandu, had inhered you into the Indian tradition.

"The fort wall surrounding the city was obviously derived from the examples of architecture of your feudal ancestors; protection against possible attack and loot was the main consideration. But Pundit Vidyadhar Bhattacharya, your architect protege, belonged to a family which had been brought to Amber by Raja Man Singh, your great-grand uncle, the general of Akbar, in his eastern campaigns, and had early shown a talent for building bridges, culverts and fort walls.

"The ancient 'how-to-do-it' book on Hindu architecture, the *Manasara* which you gave the Pandit in his youth, brought confirmation for you of the ancient injunction : "Live your life well on the earth on which you are a tenant".

"The ancients had followed a grid pattern. This rigidity was within the framework of the belief that the earth is real, exists, and is a solid substance, from the commonnsense point of view, to be built upon by men according to their needs. You agreed with Vidyadhar to build solidly in stone and brick and lime. But you told him to study the relation of the sun at various times of the day, in the desert, the airs of the difference seasons to give your people a pleasant 'tenancy' on earth.

"The functional aspect of the town plan of Jaipur is its most significant feature.

"You knew that a city is not only its buildings, but organic whole in which human beings survive, that work is worship, because it procures goods meant for use in the daily life.

"The foresight with which you based yourself on the pragmatic life on earth, has made Jaipur, since it was built, one of the most flourishing *craft-cities* in the East, a living township which has remained a model of construction even for our time.

"The palaces also were extension of the village *havelis* Of course, as against the big house in Amber, where the Kachhwaha family began its sojourn in the village by the hillside, you planned gardens, open spaces, covered terraces with kiosks and *baradaris*, radiating the very breath of heaven, to enable relaxation in peace and surrender to leisure. You made groves of fruit trees and rose gardens and decorative flowering trees.

"You had learnt all the blandishment of Emperor Shah Jahan and brought in the *pietra durra* inlay work, already carried out in the Amber palace. You had learnt well the lesson of the Rajasthani craftsmen in making the shiny lime plaster for the outer walls. And Vidhyadhar showed you the beauty of the curved cornice and the pointed *chhajjas* of the Bengali thatched huts, which he placed judiciously amidst the kiosks to variegate the pattern of the air-houses.

"The ancient Rajasthan balcony, which project d the lattice work into the cantilevered bracket, came to be carved in stone mullions under your direction. And every court of India invited your craftsmen to lend their hand in the building of their own palaces. In all your affiliations with the stars you did not forget to be of the earth, earthy. You used all the local materials available around you—the soapstone, the pink sandstone, and the Makrana marble.

"The magic of your daring is in the designs of the Jantar Mantar. You had well understood the principle of abstraction from the *Shilpashastras*. You had grasped the emphasis on imaginative reconstruction of materials beyond mere imitation of nature.

"You carried out the total plan of Jaipur within fifteen years and cultivated the soil of your personality in the process, initiating a new architecture.

"You are one of the few feudalists of history in our country, whose philosophy the moderns can emulate.

"There is one cosmos in which man can live if he constantly strives for awareness, to improve his circumstances. Beauty is in the integration of forms, in the imagination of man, and the transformation of nature is in his own hands, through his own eyes, and through the vital energies inside him. The essence of matter is enshrined in solid substance. The quality of life is in the search from the known to the potentially unknown. The only immortality is in the love of life, in the innocence and wide-eyed wonder in the eyes of men and women. The mystery of the spheres is within the search of human beings, if they strive. The end of human existence is the struggle to achieve grace."

Your humble devotee

MULK RAJ ANAND

Editorial Announcement

Readers may please note that we have been compelled to include the December 1988 issue with the November 1988 Special No. on Jai Singh II, in order to facilitate the early appearance of the 1989 issues, and to get over the backlog of 1988. There will be no separate December 1988 issue. —*Eds.*

A STATESMAN OF THE 18TH CENTURY

Prof Satish Chandra

Sawai Jai Singh occupied the *gaddi* of Amber for about half a century, during which period he not only raised the prestige of the house of Amber and greatly extended its territories, but also played an important part in the imperial politics of the times. The fortunes of Amber were at a low ebb after the death of Mirza Raja Jai Singh in 1665, following his failure against the Deccan states. The immediate successors were not men of the same calibre, and failed to win the favour of the Emperor. It was Jai Singh Sawai who won back for the Kachhwahas the pre-eminent position they had occupied at the Delhi court since the reign of Akbar and Jahangir.

VIEWS ABOUT JAI SINGH'S ROLE

His role in the Imperial politics of the time is a subject bristling with controversies and difficulties. Many contemporary and almost all subsequent writers have charged him with following a policy of "treasonable collusion" with the enemies of his master, and having followed a short-sighted policy of co-operation with the Marathas, which not only hastened the downfall of the Mughal Empire, but also led ultimately to the despoilation and enslavement of the Rajput states.

The motives for his policy of co-operation with the Marathas, who were generally recognised as a menace to the freedom and prosperity of all northern India powers, are variously described. According to some, he was motivated by considerations of religious sympathy with his co-religionists. [(Thus, Sardesai, *Marathi Riyasat*, (*Medhya*), *pp. 325-9*; Sarkar, *Later Mughals* pp. *248-9)* These views were based largely on certain letters in the Mandloi Daftar which have since been proved suprious (See Dr. R. Singh, *Malwa, pp. 196-8*). This may be said to have dealt the find blow to the theory of a Maratha led Hindu campaign).] According to some others, he was motivated by a narrow and selfish desire to hold on to Malwa with the aid of the Marathas and thus establish a Kachhawaha hegemony extending from the Salt lake to the Narmada. [(Sarkar, *History of Jaipur*, (unpublished Mss), Dr R. Singh p. *194*. *(Now published by Orient Longman Ed. 1984)*.] According to still others, it was due to his growing disillusioment with the Delhi court and a deep distrust of the dominant Mughal faction. (Dr. A.L. Srivastava, *First Two Nawabs*, p. *50*.)

(In the present paper an attempt has been made to trace the main stages of the development of Jai Singh's policy on the basis of original researches carried by the author. Records have since become available at the Jaipur Court (the *Akhbarat*) and the Marathi material in ths Peshwa's *Daftar* is, however; a vast store-house of information in the light of which, it is possible to re-examine many issues of Jai Singh's policy and his relations with the Marathas.)

TWO BROAD PHASES

The career of Jai Singh Sawai may be broadly divided into two phases : *the first* from 1698—the time of his service in the Deccan under Prince Bidar Bakht, to 1721—the downfall of the Sayyid brothers; and the *second* : from 1721 to the time of his death in 1743. During the first period, Jai Singh rose to prominence as a foremost Mughal grandee, defending the Empire against the Marathas and other despoilers, and bidding fair to win back for the Rajputs the old position of being the sword-arm of the Mughals. During the second period, he apparently fulfilled a completely different role, advocating strenously a policy of peace and friendship with the Marathas and maintaining close and friendly relations with the Peshwa.

The First Phase : Jai Singh began his career in the Deccan with service under Prince Bidar Bakht at the head of a small Rajput contingent sent after repeated Mughal 'reminders'. Soon after he was granted eight months' leave to go home and get married. But the young Kachhwaha prince was resentful of the small favours shown to him, in disregard of his family's sevices to the Emperors in the past; and so it was not till October 1701, after the death of his father, that he returned to court. His ascension was formally accepted by the Emperor with all the usual ceremonies; but he was accorded only the low *mansab* of 2,000 *zat*, 2,000 *sawar*, (1,000 *do-aspah*). At the siege of Khelna, Jai Singh rendered good service and was recommended by Prince Bidar Bakht for a rise in his *mansab* and the privilege of kettle-drums. Aurangzeb turned down the request on the ground, "No, he is too young and led by others."; and twice demoted him for negligence. (**Inayat**) Again, in 1704, when Bidar Bakht made Jai Singh his deputy in the governorship of Malwa, Aurangzeb vetoed it on the ground that it was "against faith—*(jaiz nest)* " (**Inayat of** *68*, *72a)*. At the time of Aurangzeb's death, Jai Singh still held his original low *mansab* of 2,000+2,000.

UPS & DOWNS

During his brief reign, Prince Azam, apparently at the instance of his *vazir*, Zhulfiqar Khan, raised Jai Singh to the *mansab* of 7,000 *zat*, 7,000 *sawar*, and the *Subedari* of Malwa. The same rank and the *Subedari* of Gujarat were conferred on Ajit Singh. This might have been the beginning of a new Rajput policy; but after his ascension to the throne, Bahadur Shah I decided to continue with the old policy of Aurangzeb. He sought to expel Ajit Singh from Jodhpur, which he

Sawai Jai Singh's Contribution to Mughal Imperial Politics

had occupied during the civil war, and to oust Jai Singh from Amber, putting in his place his younger brother Bijay Singh, who had helped Bahadur Shah in the civil war. This provoked a wide-spread rebellion in Rajputana; and Bahadur Shah was compelled to resile from his policy—especially in view of disturbances elsewhere. Amber and Jodhpur were restored to Jai Singh and Ajit Singh respectively, but no attempt was made to win their confidence and convert them into loyal servants of the crown by a generous policy of concessions such as had been adopted by Azam. What the two Rajas wanted was high *mansabs* such as had been enjoyed by their ancestors, and the governorship of important *subahs* like Malwa and Gujarat. These demands were not acceded to, and so the two Rajas remained sullen and un-co-operative. [(In Nov. 1711, Jai Singh was given the faujdari of Chitrakut and the mansab of 3500+3000, and Ajit Singh the faujdari of Sorath and the mansab of 4000+4000.) (*Akhbārāt* 222, 4 Nov., Dec. 3, *Parwānā d. 17 Nov.)*]

When Jahandar Shah became king, and Zulfiqar Khan his *vazir*, he once again conferred the *mansabs* of 7,000 *zat*, 7,000 *sawar* and the governorships of Malwa and Gujarat on Jai Singh and Ajit Singh respectively. However, Jahandar was defeated by Farrukh Siyar before the new policy could take effect, but Zulfiqar's policy was continued by the *vazirs*, the Sayyid Brothers. Jai Singh took charge of Malwa in 1713, and the same year, he inflicted a severe defeat upon a big Maratha force which had crossed the Narbada. The victory was described as "the biggest since the time of Alamgir". (*Akhbārāt* June 6, 17; *Waqiā papers* of the *Mahārājāh's Army, May 28, 29*; *Letters May 25*. See detailed description in Dr R. Sinh's article in *Sardesai Comm. Vol* pp. 68-2.) Meanwhile, after some initial trouble, Ajit Singh had been appointed to Gujarat — another province increasingly menaced by the Marathas.

Thus, barely six years after the death of Aurangzeb his policy was completely reversed, and the Rajputs bid fair to resume their position as the sword arm of the Mughal Empire.

MASTERFUL SAYYIDS

But the development was checked by the developing struggle for power at the court between the Emperor and the masterful Sayyid Brothers. Jai Singh was recalled to court in 1715, ostensibly to lead a campaign against the Jats entrenched between Delhi and Agra, but in reality to rescue the Emperor from the domination of his *vazirs*. [(Jai Singh left Malwa in October 1715, and reached court in April 1716. As late as May 1717, the Emperor had promised, "Whatever may he, I shall never take Malwa from you", and promised the support of a hig noble with a mighty army to help drive out the Marathas from Malwa (*Letters May, Oct. 5*).] Difficult terrain and under-hand opposition from the *vazir* led to the failure of Jai Singh. In his absence, the position in Malwa had deteriorated. Large bands of Marathas ravaged the province; the deputies of Jai Singh were unable to check them. He petitioned repeatedly to be allowed to return to his province, but party politics reigned supreme at court. Towards the end of 1717, Jai Singh was removed from the governorship of Malwa altogether.

We need not recount here the details of how the Sayyids made a pact with the Marathas in 1718, granting them the *chauth* and *sardeshmukhi* of the Deccan, in return for Maratha aid. They set out to depose Farrukh Siyar and set up their own puppet nominee. We, however, need to note that Jai Singh took his stand against the Sayyids and their Maratha confederates. [(Duff (*i 393*) asserts that Jai Singh met young Baji Rao in 1719, and established friendly relations with him. This is doubtful, however, for Jai Singh was at Amber at the time.)] He was even prepared for open resistance, but the chicken-hearted Emperor would have none of it, and suffered disgrace and death. After meditating resistance to the usurpers for some time, Jai Singh finally made his peace with the Sayyids (with the aid of Ajit Singh), and retired to Amber to lead a quiet life.

The Second Phase: With the downfall of the Sayyid Brothers in 1721, Jai Singh came into the limelight once again. In 1722, he was given the task of suppressing his old enemies, the Jats, who had established themselves between Delhi and Agra, and were a growing menace to the Kachhwaha territories. The campaign was over within a few months, and Jai Singh could wipe out the disgrace of his previous failure against them.

After this success, Jai Singh might have been expected to take a more conspicuous part in Imperial affairs. But, curiously enough he retired to Amber after the campaign and spent the next six years in constructing his new capital at Jaipur. During this period, the Maratha depradations in Malwa and Gujarat assumed greater proportions. Repeated appeals by the Emperor to Jai Singh to go to the aid of the Governor of Malwa, Raja Girdhar Bahadur, failed to have any effect on him. This has been ascribed to his disgust with court politics or collusion with the Marathas. [(Sarkar *History of Jaipur*-unpublished mss), Dr. R. Singh p. *196*, Sardesai *loc. cit.*)] In reality, since 1725, Jai Singh had been urging upon the Emperor a policy of judicial compromise with the Marathas.

The conditions in 1725 were vastly different from what they had been in 1713, when a strong viceroy like the Nizam-ul-Mulk was in the Deccan, the Marathas were internally divided and lacked a good leader, and were really at the nadir of their power. In 1725, the Nizam-ul-Mulk was in rebellion and his

(*Continued*)

policy towards the Marathas was, at best, uncertain. The Marathas had gained considerably in power; Baji Rao had appeared on the scene. But the Mughal Empire had yet to recover from the series of internal conflicts and wars since the death of Aurangzeb.

AGAINST THE MARATHA MENACE

Accordingly, in 1725, Jai Singh proposed to the Emperor that Shahu Raja and four of his principal men should be taken into Imperial service, and Shahu be granted jagirs worth ten lakhs in each of the two provinces of Malwa and Gujarat. (*Jaipur Records, Hindi Letters.*) Jai Singh clearly regarded this a profitable basis of peace with the Marathas. As he wrote, "the Marathas want the *chauth* and *sardeshmukhi* of Malwa and Gujarat which comes to 50 lakhs. If a settlement could be reached for 20 lakhs and the Imperialists saved the burden of yearly campaigns, it would be worth it." Jai Singh deemed a settlement in the best interest of the Empire, and advised Sarbuland Khan, the Governor of Gujarat, to agree to the Maratha demand of *chauth*, and thus restore peace to Gujarat.

Even if we disagree with Jai Singh on the wisdom of this policy, there seems no adequate reason to impugn his motives.

In October 1729, Jai Singh was appointed Governor of Malwa once again, and set forth his policy even more clearly in a remarkable document. He pointed out that the "Marathas had tested Malwa for a long time past. If this year, by reason of heavy concentration of troops, they were unable to enter the *subah* or are chastised (after they have entered), you know what heavy expenditure would be necessary for this object every year in the future. I, therefore, suggest that as Raja Shahu has been ranked as an Imperial *mansabdar* since the days of Aurangzeb, Your Majesty should give him a *jagir* worth ten lakh of rupees in the name of his (adopted) son, Kaushal Singh, on condition that he prevent any future disturbance in Malwa, and an auxiliary contingent of his troops should attend the subedar of that province. This will give peace to the land and save us from the expense of campaigning (every year)." [*Jagir Records No. 188*; *in Persian.*]

Clearly Jai Singh aimed at keeping the Marathas out of Malwa. But after 1725, he considered this possible only by a settlement with the Marathas and not by war. Broadly, he urged a policy of judicious compromise with the Marathas, and going to war with them only as a last resort. Keeping in mind the military, political and economic conditions of the Empire at the time, it was perhaps the most feasible policy. No doubt, Jai Singh hoped that the success of his policy would bring him credit and personal gain.

A faction of Mughal and other nobles at court opposed this policy as "dishonourable" and insinuated that Jai Singh had selfish motives. Accordingly, Jai Singh was saddled with the task of fighting the Marathas in Malwa, i.e. with the task of carrying out a policy he considered impolitic and disastrous. Under the circumstances, it is obvious he had no heart in this fighting. [(Jai Singh was appointed Governor of Malwa in October 1729, but was replaced after only a few months by Muhammad Khan Bangash who pursued a policy of all-out resistance. In 1732, Jai Singh was appointed Governor of Malwa for the third time. He was asked to maintain 30,000 horse and foot in equal number and 2/3rd of the revenue was assigned to him; the Diwan, was assigned one-third of the income and was to maintain 18,000 horse extra. (*Jaipur Records, Hindi Letters No. 28*).]

However, the Mughal had no answer to the Maratha light cavalry tactics, and Jai Singh, with all his resources, fared as badly as the best of Aurangzeb's generals. [(The Mughals made much play of the fact that Jai Singh with all his resources had failed to check the Marathas, and declared, "Jai Singh has ruined the Empire by his secret support to the Marathas." (*S.P.D. XIV–47*). The subsequent failure of the Nizam at Bhopal showed that the failure of Jai Singh was not due to an unwillingness to fight, but had deeper military causes. Jai Singh was suspicious of the Mughals and told the Maratha wakil, "I have hitherto guarded the prestige and interests of Baji Rao, because I could not trust the Turks. If the latter triumph over the Deccani forces, they will disregard us (i.e. the Rajputs and Hindustanis" (*S.P.D. XIV–47*).

[Jai Singh's suspicion was not without foundation. Nor is it correct to regard this as an opportunist attempt to hold on to Malwa with the aid of the Marathas (*c/f Dr R. Singh p. 235*). In 1736, Jai Singh agreed to give up Malwa to Baji Rao to bring about a Maratha-Mughal accord.)]

The Marathas now threatened to cross into the Doab, the heart of the Empire. The Imperialists made their maximum effort, and mustered 75,000 horse, divided into two armies under the command of the *vazir* Qamaruddin and the Mir Bakhshi Khan Dauran respectively. But this huge force was completely immobilised by the Maratha cavalry. Khan Dauran and Jai Singh were cut off and surrounded at Toda Tank by Holkar; and Jaipur lay defenceless before him.

PEACE PARLEYS

This once again convinced Jai Singh of the impossibility of "effectivelly subduing the Marathas by fighting". Accordingly, in 1735, Jai Singh invited the Peshwa to northern India and offered to bear his expenses. This invitation has been taken mistakenly as an invitation to lead a joint campaign against Delhi. (*Thus, Sarkar pp. 263-4*). In his talks with the Maratha envoy, Jai Singh clearly stated that the invitation was for the purpose of securing the *chauth* of Malwa for the Peshwa, and introducing him to the Emperor (after due assurance of safety) for the settlement of his (other) claims. The Wakil was told that, if the visit did not bear fruit, then (and then only) the Peshwa would by free to pursue any other methods he chose (i.e. war). (*S.P.D. XIV–47*).

It was thus meant to be a "peace" visit for negotiating a settlement which could not be done effectively by the Peshwa from Poona. To underline the peaceful purpose of the visit, the Peshwa was asked to come with 5,000 men only. [A force under Holkar, Sindhia, Anand Rao Pawar and Baji Bhimrao was sent to Malwa and Bundelkhand, and remained camping till the rains of .736. The negotiations were long drawn out, and the Peshwa complained that he was being "ruined by the expense of his (idle) armies", but remained in Malwa till June when he was finally convinced that the court would not grant his demands except through war, and left for Poona determined on carrying the war into the heart of the Empire next year. (*S. P. D. xxii–333, Hingana Dafter 3–6*).

It is clear that the Mughal court was apprised of the purpose and nature of the visit. The Peshwa crossed the Narbada in November, and from January onwards, Khan Dauran sent him expense money from the court through Jai Singh. No campaign against the Marathas was undertaken that year by the Imperialists. (Pilaji was sick in Maharashtra, that year, and Irvine's account of skirmishes between him and the wazir Qamaruddin refer to the previous year. Ashub is the only authority for the fight in Rajputana that year between Jai Singh and Holkar (There is no mention of Baji Rao who is described as being busy in the Konkan). From internal and external evidence, I have established that this also refers to the campaign of the previous year (*See my thesis*; "*Party and Politics at the Mughal Court*", *Appendix B, lodged in the Allahabad University*) *Thus, Irvine ii 281–84, Sarkar i–277-8. Dr. R. Singh p. 239 are not correct in speaking of fighting this year*).]

It is not necessary to pursue here the course of the negotiations and the cause of their failure. It was due partly to Baji Rao's lack of confidence in the ability of Jai Singh and Khan Dauran to deliver the goods—There was also a strong "no-compromise" party at court. [(Baji Bhivrao wrote, "In Delhi the Mughals have made common cause. Khan Dauran and Jai Singh are with the Emperor. The spies of the Nizam come and go day and night. At his instance, Qamaruddin, Rashanuddaulah, Saadat Khan and Abhai Singh have invited and divided not to let you succeed. **You cannot go to Delhi trusting in them.** etc. etc." *(S P.D. xv, 89, 91)* The Maratha wakil at Delhi warned that the Mughals were "untrustworthy, deceitful, and devoid of faith." (*S.P.D. xiv, 54*).

The Imperialists and Baji Rao also failed to reach agreement. There is strong reason to suspect that the chief differences lay not with regard to Baji Rao's demands on Malwa and Gujarat, which he virtually asked to be ceded to him, but with regard to the Deccan, on which be presented certain far-reaching demands. [(The Peshwa demanded a jagir of fifty lakhs in Khandesh, Aurangabad and Bijapur, and nomination of the Peshwa as the Deputy-Viceroy of the Deccan (under the Crown Prince), all administration being conducted through him, and any additional revenue raised by his efforts being shared half and half *(S P.D. xv, 94-5)*. For further discussions, see my thesis, *loc-cit. pp. 322-5*).]

The Nizam had all along feared a possible deal at his expense and he strengthened the "no compromise" party by secret promises of support. The terms proposed by Jai Singh through his agent, were a cash indemnity of twenty lakhs, a *jagir* of forty lakhs in Malwa (in lieu of *chauth*) and an assignment on the territory of Dost Md. Khan Rohela. *(S.P.D. xiv, 50)*.

MARATHAS AT THE DOOR . . .

Failure of negotiations made a renewed fight with the Marathas inevitable. Unable to carry his policy at the court, Jai Singh contended himself with securing from the Peshwa a promise not to march the Maratha armies over Amber and Bundi. (*S P.D. xxx, 196*).

The arrival of Nizam-ul Mulk in Delhi following the dash of Baji Rao to the gates of the Imperial capital in 1737, completely altered the political situation. The Mughal "War Party" had played its trump card and everything depended on the success or failure of the Nizam. Jai Singh may have had his doubts about the Nizam's ability to defeat the Marathas, but he did not with-hold cooperation and sent a contingent under his son The Rajputs and Bundelas bore the brunt of the fighting at Bhopal, and left the camp only when the Nizam got himself in a trap and famine began in his camp. [(Dr. Y.H Khan *Asaf Jah I. p. 213*) ascribes the defeat to the treacherous attitude of the Rajputs and Bundelas who, he says, were secretly sending information to the Maratha camp. But in his letters, Baji Rao himself makes no mention of this and ascribes the defeat to the Nizam's own pusillanimity (*Brs. Ch. 3*).]

The political situation did not improve. During the invasion of Nadir Shah, Jai Singh did not participate in the fight at Panipat, but sent a contingent under his *wakil* Kripa Ram, who acquitted himself with honour. (Shiv Das (*Rampur State Lib. Ms.*) Subsequently, like the rest of the rulers in northern India, he watched the situation and waited for a move by the Peshwa.

. . . & NADIR SHAH'S KNOCK

All the plans of the Mughal "War Party" since 1724 had thus ended in failure, while the invasion of

(Continued)

A STATESMAN OF THE 18TH CENTURY

Nadir Shah heaped defeat and dishonour upon their head. But like the Bourbons of France, the Mughals had "forgotten nothing and learnt nothing". They resumed the attempt to push the Marathas out of Malwa and Gujarat, instead of concentrating on putting their own house in order first. Baji Rao was dead, but his successor Balaji Rao resumed his policy. It was only the threat of a renewed invasion of the Doab, and the knowledge that the Nizam had once again come to an understanding with the Marathas, that compelled the Emperor to heed the advice of Jai Singh and open peace negotiations with the Marathas.

The agreement of 1741, negotiated with the help of Jai Singh, forms a land-mark in Mughal-Maratha relations. By it, the Emperor substantially accepted the terms demanded by Baji Rao in 1736 Malwa was ceded for all practical purposes, though the position of Gujarat remained obscure. In return for the Peshwa's demands of a cash subsidy of 50 lakh in Bijapur, Aurangabad and Khandesh and the vice-royalty of the Deccan, the *chauth* of Bengal, Bihar and Orissa was ceded to them. (*S. P. D. xv-86*) The last was a device to divert the Marathas from the Doab. But the Maratha insistence on a cash subsidy to pay off their debts, and their recent accord with the Nizam left the Imperialists no alternative. It gave the Doab a fifteen years' respite from the Peshwah hordes, however.

Had the period been well-utilised, it might have enabled the Empire to survive as a north Indian power, if not as an all-India Empire. But the process of internal disintegration was much too deep-seated to be reversed.

The death of Jai Singh in 1743, broke the last safety dyke between the Marathas and Rajputana. Feudal disunity triumphed over Imperial unity and the Marathas, invited by rival contestants, speedily over-ran all Rajputana and even Delhi. But for these subsequent events, Jai Singh cannot really be held responsible.

In spite of his obvious failure to stay the disintigration of the Mughal Empire, or save Rajputana from falling under the domination of the Marathas, Sawai Jai Singh II stands out as a statesman of no mean order, who not only restored the fortunes of the House of Amber, but fought strenuously for the only possible policy that would have given the battle-scarred Empire a breathing space to recoup and reorganize its forces. That he failed was very largely due to causes beyond his control.

Prof. Satish noted Chandra, historian, educationist and former Chairman U.G.C., is now heading a U.P.S.C. Committee of Experts to revise the scheme of Combined Civil Services Examination.

(N.B. This paper was first published in the 1948 Indian History Congress Proceedings. Since then Prof. Satish Chandra has created a special niche for himself among the scholar historians of medeival/Mughal India, and has authored many books.)

Some Early Glimpses of Jaipur (I)

According to Ashim Kumar Roy, "the official name of the city when it was founded was Sawai Jaipur. The name is mentioned in all the documents of the period" (*e g.* the 1728 deed of land to Jagannath Samrat, the 1729 invitation letter to Ghasiram Murlidhar to settle here, and the Emperor's letter of 1733 recognising the city as the new capital)...Uptil the end of the 18th century and in the early decades of the 19th century Jaipur was also called Jainagar.

* * *

The first recorded description of the city is given in Girdhari's *Bhojansara* (1739). (Verses 182 to 194 cover the foundation and lay-out of the city, description of Jainivas and the main streets; the planting and flowering of trees with the sing-song of birds lending it a sylvan backdrop; the founder-ruler's advice and instructions about building and populating the city in the shortest possible time, and its becoming beautiful and important with the blessings of the Brahmins. Verse 195 mentions the various important temples—of Govindadeva, Gopinath, Ganesh and the Sun temple The poet has also described that the city with thousands of shops had become a place of extensive business for traders from many different places (196). Trade activities are mentioned next. "Many elephants, Arab horses and camels from Kutch come here. Embroidered and plain cloth and jewelled ornaments are brought from different parts of the world . (197). The Europeans also live here. They have come after crossing the oceans... (198).....the merchants of many places have come...... Hundis of lacs and crores are current here. They are all happy and do their business peacefully ..(200) in...this city, all the 32 weights are quite correct and precise.. (201).

The Brahmans engage themselves in Yajnas from early dawn. They study the *Vedas* and teach them to others. Everybody looks to his own religion and all evil deeds are set aside. In every house *Katha* is being performed. They all sing the 18 Puranas ..(202)."

(Hindi rendering by Prof. B.D. Verma, published by P. K. Gode in an essay, along with original, in Dr. C. K. Raja Presentation Volume, Madrās 1946.)

[Facts and extracts taken from Roy's book: *History of the Jaipur City. Ed.*]

. . . *And Many Flowers Bloomed !*

Dr. V. S. Bhatnagar

What sets Jai Singh II apart from other powerful and successful figures of his times, like the great Peshwa Baji Rao or the Nizam, is his outstanding contribution in the field of culture, specially in astronomy and town-planning, and his remarkable patronage to literature.

STUDY OF ASTRONOMY

He seems to have developed at an early age an aptitude for mathematics and astronomy. To quote the 'Astronomer Prince' Jai Singh himself, who wrote in third person in his preface of *Zeij Muhammad Shahi*, (the astronomical tables which he prepared and completed about 1728). "Since ..the admiring spectator of the theatre of infinite wisdom and providence Sawai Jai Singh, from the first dawning of reason in his mind and during his progress towards maturity, was entirely devoted to the study of mathematical science, and the bent of his mind was constantly directed to the solution of its most difficult problems, by the aid of the Supreme Artificer, he obtained a thorough knowledge of it: principles and rules...."

Jai Singh's natural aptitude for atronomy received abiding inspiration from Pt. Jagannath, a Maratha Brahman, who, it is said, was appointed in 1714 A.D. to teach Vedas to Jai Singh. Later, Samrat Jagannath translated Ptolemy's *Almagest* and Euclid's *Elements* from the Arabic version of these works.

As his studies progressed, he and the scholars working with him found that the calculation of the places of the stars as obtained from the tables in common use, (such as the new tables of Said Gurgani and Khaqani and Tasahilat Mulla Chand Akbar Shahi, and those in the Hindu books and European tables,) in very many cases, gave them widely different positions from those determined by observation, especially in the appearance of new moons.

. . . & MAKING OF INSTRUMENTS

Jai Singh seems to have noticed this discrepancy some time after 1715 or so, when he had started taking observations on metal instruments such as Zat al Aalqa (a ring instrument of diameter 3 yards), an astrolabe with two rings and Shami'ah etc. But soon he and his growing team of astronomers noted that the metal instruments, such as those earlier to him and used at Samarqand and much earlier by Hipparchus and Ptolemy "did not come up to the ideas which he had formed of accuracy", on account of what they concluded, "smallness of the size of the instruments, the want of smaller divisions, displacement of centres of circles, wearing and shaking of axis, shifting of the planes of instruments..."

Jai Singh, therefore, decided to build masonary instruments of his own invention, such as Jai Prakash, Ram Yantra, Samrat Yantra, etc. "of large dimensions and perfect stability, with attention of the rules of geometry and adjustment to the meridian and to the latitude of the place ....." And to confirm the correctness of the observations, he constructed similar instruments at Sawai Jaipur, Mathura, Banaras and Ujjain. The Delhi observatory was ready by 1921, and it appears from his preface to the *Zeij* that other observatories were also completed before *Zeij* was published in 1728 A.D.

Jai Singh even decided to erect similar observatories in other cities also, so that persons devoted to these studies might, by these instruments, observe the phenomenon of the relative position of the stars. Here was Jai Singh's plan to carry the science of astronomy within the reach of the commonest of persons interested in its study. But the multiple problems which he had to face after 1729, and the rapidly changing political scene in the country after 1734, prevented him from carrying out his scheme further.

CONTACTS WITH EUROPEAN SCIENCE

A couple of years after he had built these instruments and observatories, Jai Singh came to know about the astronomical researches in Europe where the scientists, as he writes, "were constantly labouring to determine with accuracy the subtleties of this science". In 1705, an observatory had been built in Berlin and in 1725, at St. Petersburg. Earlier observatories had been built at Leined in 1632, at Paris in 1667, and in Greenwhich in 1675.

In 1702, la Hire's (1640–1718) and *Tabulae Astronomicae* had been published and complete works of Flamsteed (*Historia Celistis Britannica)* had also been published.

Flamsteed had been assigned the task of finding a precise method of determining longitudes. For this he needed stellar catalogues and lunar tables based on more correct observations than hitherto available. Flamsteed took numerous observations for over thirty years, and published these in 1712. He devised a new method for the determination of the co-ordinates of the first point of Aries, a northern constellation. He was the first to make use of an accurate time-piece and optical means for determining stellar co-ordinates. Consequently, his observations were more accurate. His *Celestial History* contained his observations of fixed stars, comets, planets, sun spots, the satellites of Jupiter, catalogues of the fixed stars of Ptolemy, Ulugh Beg, Tycho, Havel and the British catalogue of 2884 stars. Flamsteed had, for the first time, introduced in common usage, to quote Georgio Abetti (*The History of Astronomy—1954 London*) "meridian observations of the right ascension of the sun and stars." He improved the lunar tables by introducing annual equa-

(*Continued*)

tion. By acquiring Flamsteed's work, Sawai Jai Singh brought himself in touch with the latest developments in astrnomical studies in Europe.

Perhaps it was from Father Manuel de Figueredo, who had been sent by the Goa authorities in response to Jai Singh's request to send a learned scholar and physician, that Jai Singh became fully aware of the recent progress made in some European countries in this field. Shortly after his arrival, Jai Singh sent him to Europe along with several skilful persons, whose names would be of much interest, if we find them some day, to procure books on astronomy and instruments for studying astronomical phenomenons. We find the Padre passing through Udaipur in August 1727, on way to Surat (*Maharana Sangram's letter to Sawai Jai Singh*). He returned in November 1730, along with Father Pedro de Sylva Leitao, who was a scientist as well as physician. Later, some other European mathematicians and scientists, for instance Claude Bovdier and another French Jesuit, reached Jaipur after taking readings in the Delhi observatory. As Bovdier does not mention his having taken readings at Banaras and Mathura, Kaye (*The Astronomical Laboratories of Jai Singh – Calcutta 1918*) is inclined to believe that observatories at these places were probably completed after his visit *i.e.* after the early months of 1734 But this conclusion does not seem to agree with Jai Singh's own version of his progress in this field.

In 1736, two Bavarian Jesuit scholars also arrived. These European scholars collaborated with the Hindu astronomers such as Samarat Jagannath and Kewal Ram, and the Muslim astronomers such as Muhammad Sharif, whom Jai Singh had sent to the place where "the southern pole was overhead", and Muhammad Mehdi who was sent for "further islands", which seem to be either northern Russia or northern Germany.

AN ASSESSMENT OF HIS WORK

What were Jai Singh's findings on receiving the European works on astronomy? In his own words, 'On comparing these tables with actual observations, it appeared that there was an error in the former of half a degree in assigning the Moon's place, and there were errors in the other planets, although not so great, yet the times of solar and lunar eclipses, he found to come out later or earlier than the truth by the fourth part of a *ghari* or fifteen *palas* (six minutes). Hence he (Jai Singh) concluded that since in Europe, astronomical instruments have not been constructed of such size and so large diameters, the motions which have been observed with them may have deviated a little from the truth."

Jai Singh's pride in his own instruments was not unwarranted. Thus, in 1727 A.D., he had determined with the instruments at Delhi the obliquity of the ecliptic to be 23°28″, which was within 28″ of what it was determined by Godin (1704–60) in 1728. Similarly, in 1793 A.D., when Dr. W. Hunter compared a series of observations on the latitude of Ujjain with that established by Jai Singh, he found a difference of 24″ only, while he himself did not rule out an error of 15″ in his own observations. (*as quoted by Tod*).

On one ground, however, Jai Singh's decision to discard brass instruments in favour of large immovable instruments of stone and lime "of perfect stability" has been criticised. As Kaye writes, "He stereotyped his designs and hindered further improvements. The larger and more immobile an instrument is, the greater is the difficulty in making alterations and improvements. Jai Singh sacrificed facility for supposed accuracy". But this is the comment of a trained astronomer of the twentieth century, who knows about the progress made in the field of astronomy during the past two hundred and fifty years. Who could have made such a comment even in Europe in 1721 ?

It is true that Jai Singh's instruments had been designed after the "notions taught by the Muslim astronomers", but he is credited with showing very considerable ingenuity in actual construction.

Prof. Soonawala in *Maharaja Sawai Jai Singh II of Jaipur and his Observatories* (Jaipur 1952), has given a brief and lucid description of the instruments as well as the broad principles on which the instruments are based. For a more elaborate account, we can turn to A.F. Garret and Chandradhara Guleri's *The Jaipur Observatory and its Builder* and to Kaye's *The Astronomical Observatoires of Jai Singh.*)

THE SCIENCE OF ASTRONOMY IN EUROPE

Jai Singh's approach towards the science of astronomy, however, calls for further elucidation. Jai Singh seems to have held the view that "science knows no nationality in the common pursuit of truth". He fully understood the need of collaboration in this difficult field of unlimited dimensions. He, however, did not feel the need to discard his own methods in preference to those followed by the European astronomers. By the time he became fully acquainted with the progress of astronomy in Europe, he had covered a vast ground himself, and considerable work had been done on his tables with the help of the data supplied by the Delhi observatory. Moreover, he found that his own observations were more in conformity with the calculations than those in the European tables.

But how can we understand his failure to adapt telescope, and to make use of the researches of Kepler and Galileo ? It is quite possible, as Kaye suggests, that the Catholic Padres did not fully emphasize the importance of the researches of Copernicus, Kepler and Galileo. Galileo (d. 1642) had come in conflict with the *Inquisition* and his books were not removed from the *Index* until 1835 A.D.

. . . And Many Flowers Bloomed !

Jai Singh did not have the same advantages as most of his other great contemporaries in Europe had Among these were Cassini (1625-1712), P. de la Hire (1640-1718), Newton (1643-1727), Flamsteed (1646-1719), Halley (1656-1742), Bradley (1692-1762), Godin (1704-1760) and Tobias Mayer (1732-1762) who could share each other's knowledge, and among some of whom there was close collaboration. Thus, for instance, Halley had collaborated with Newton and he also came in contact with Cassini, Kepler and Galileo. Also, the Europeon astronomers had the advantage of important advancements in astronomy made by Kepler (1571-1630) and Galieo (1564-1642) and of such bodies as the French Academy of Science and the Royal Society.

In India, on the other hand, astronomical research had virtually remained at a standstill since the time *Surya Siddhanta* was written. In the Islamic world also, little progress had been made after the death of Ulugh Beg. In a way, Jai Singh had to fill a long gap in the knowledge of astronomy in India. He tried his best to obtain informalion about the latest researches in Europe despite the difficulties in the way of transmission of knowledge in those times.

Looking to the fact that Jai Singh could devote only a very small portion of his time to the study of astronomy, unlike his great contemporary figures in this field in Europe, his efforts in this field and the astronomical studies made under his patronage and supervision make his achievements remarkable. His observatories were undoubtedly the best built in India till his time. Moreover, to devote himself so sincerely to science and learning in those chaotic times, when the Maratha tempest was sweeping northern India in all its fury and when the Mughal empire was falling apart dizzily, forms in itself a rare tribute to Jai Singh's love for astronomy.

ARCHITECTURE & TOWN PLANNING

Jai Singh's contribution in the fields of architecture and town planing may also be dealt with, though only briefly. For obvious reasons, there is almost total absence of new architectural works during the period 1700-13 A.D. For the first seven years, Jai Singh was a minor and remained throughout in the Deccan, striving to make a mark in the Imperial service. From 1707-12, he braved the storm which had endangered his own existence as well as that of Amber itself. The period was of constant and serious struggle and considerable uncertainty continued to hover over Amber and its young ruler till 1714. From 1716-20 A.D. was yet another period of confrontation, precipitating in a crisis in 1719. Hence all creative activity in the fields of art and learning remained in a dormant stage.

During this period, he seems to have made only some additions and alterations in the existing palaces at Amber, and at the site where, later on, Jai Singh's dream city took shape to immortalise his name, thrived six villages on a level stretch of land surrounded by woods all round.

Some time after 1720, he started building below the northern edge of the plain a palace which was ready by July 1726. Shortly afterwards, he decided to build a new capital to meet the needs of his rapidly growing state On November 18, 1727, he laid the foundation of Jainagar. Jai Singh was greatly assisted in his architectural efforts by Vidyadhara Chakravarti whom Jai Singh had picked up young on perceiving his exceptional talents in the field of architecture, and later in 1728 A.D. made him *Diwan Desh*.

A number of plans preserved in the City Palaee Museum throw light on the evolution of the plan of the City. *(Ref : MARG XXX No. 4 September 1977)* Jaipur was the largest city of this size to be built from the blue-print. Jainagar was nearly complete by 1729 A.D , as the records of Jai Singh's frequent visits to the town show.

THE CITY PLAN

The town consists of eight wards, if the area occupied by palace is counted, and so the plan is not according to the *Prastara* plan in which town is divided into four, nine, or sixteen wards according to Manasara, nor the shape of the town is square or rectangular. From a plan *No. LS/17*, it seems that originally Jaipur was to have only four rectangular blocks (occupied by the Palace, Purani Basti, Topkhana Desh and the block containing Modikhana and Vishewarji) and the area now ocoupied by Ghatdarwaza, Topkhana Hazuri, and Ramchandraji was left undeveloped, as the map shows that area full of dunes and depressions; and only four *bazars* (Johri Bazar, Sireh Deorhi, Kishanpole and Gangori) were originally planned. But we find in the records that Pahadganj, Surajpol, Ramganj, and Chandpole were ready and so was Shivpole (Ghat Darwaza).

In 1728, letters were sent to prominent traders inviting them to reside in Jaipur. They were offered trade concessions, and in some cases, free land for their buildings. In a short time, the new city was humming with life, and trade and cultural activity prospered rapidly, as described by Girdhari in *Bhojanasar* (1739 A.D.)

The uniformity of the town in striking. The view of the city appeared ravishing to Father Jose Tieffenthaler who came to India in 1743. The houses, generally three or four storeyed high, with decorated doors, windows, and balconies with graceful balustrades or perforated screens, the temples with their cupolas, curvilinear roof pillared kiosks, gently breaking the monotony of the uniformity, these and other architectural features imparted a unique personality to Jai Singh's new capital.

(*Continued*)

. . . And Many Flowers Bloomed !

PALACE COMPLEX

The palace complex consists of a series of gates or *pols* (from east Sireh Deorhi, Udaipol) spacious squares, pleasing structures like the Diwan-i-Am, Diwan-i-Khas, but the most impressive building in the royal sector is the Chandramahal, the seven storeyed palace. "The main rectangle is in five storeys of different heights, the first three defined by cornices and mouldings, their plain facades being relieved by a pleasing arrangement of the arched windows and a variety of detail. In the fourth and fifth storeys, the terraces, protected by graceful hand-rails, lend an air of openness to the whole structure. The sixth storey of the palace is substantially smaller, while the seventh is an arcaded marble pavilion with curvilinear roof, flanked by two cupolas. The principal facade is on the northern side facing a large ornamental garden with water channels, fountains, parterers, and paved pathways which extend down below the Govindadev's temple up to Badal Mahal." (Quoted from V.S. Bhatnagar : *Life and Times of Sawai Jai Singh*—Delhi 1974) The refined taste of its builder is visible everywhere : in the structural and artistic features of the palace as well as in the picturesque settings.

. . . & THE TEMPLES

The Govindadev's temple built by Jai Singh, though not conceived on the same grand scale as the one built by Raja Man Singh, is, in some respects, of the same architectural character. It is also without a porch and *shikhara*. The idol is installed in a rectangular hall round which runs an arcaded procession–path with a flat decorated ceiling, its heavy but finely proportioned marble pillars supporting the arches being in the characteristic Amber style. The shafts of the pillars, round and bulging at the base, taper upwards, the base and the abacus having broad petals carved in relief.

In this and other temples of the period, one of the noticeable features is an almost total absence of figure carving, which often became the chief cause of inviting the attention of the iconoclasts, and hence of its destruction. Other decorative motifs and structural features, however, were introduced in these temples which were in harmony with their plain yet dignified appearance.

It is characteristic of the buildings of this period that the use of marble is confined, as in Govindadev's temple and Badal Mahal, to the pillars, the arches and the balustrades only. The outside of these buildings was painted in light yellow colour which, from a distance, looks most pleasing, especially during the rain and in the twilight.

Jai Singh built some other edifices also, such as the Jalmahal in midst of Mansagar, Kalkiji's temple in Sireh Deorhi Bazar and Varadaraj temple on the hillock near the site where he performed the *Asvamedha* in 1741. He also built a palace outside the town which, later on, was converted into the Residency. Jai Singh also built Sudarshangarh and two fortresses : Raghunath Garh and Ambagarh to the north and south of the Sun Temple built by Rao Kripa Ram, Jaipur's representative at Delhi, on the ascent to the Galta.

At Mathura, Sawai Jai Singh is said to have built a temple dedicated to Govardhana. According to Jonathan Scott, who wrote his work in 1780, Jai Singh erected at his own expense "a caravanserai and market in every province of Hindustan for the convenience of the travellers".

It is the volume of Jai Singh's architectural activity and simplicity in outline and decoration, and grace and strength of his buildings, characterised by a few distinguishing structural and artistic features that put his architectural labours apart from those of his predecessors. Though not of the highest quality, his buildings bear comparison with any other built during the 18th century.

A PATRON OF LEARNING

Jai Singh also extended appreciation and honourble patronage to scholars. He invited a number of scholars from all parts of India including Karnataka and Maharashtra, and was in touch with the scholars and pandits of Bengal, and from time to time, sought their opinion on obtruse points concerning religion, philosophy, or prevailing social customs.

He built a separate colony for them just outside the town, amidst picturesque setting. Even today, Brahmapuri has a quiet charm of its own and a visitor experiences a blissful peace in the hallowed surroundings, which, though now wear a desolate look, used to hum with activity when Jai Singh frequently dropped in to pay his respects to Paundarikaji and Samrat Jagannath, or to meet other scholars, whenever he happened to be in his capital.

In the galaxy of scholars and poets who adorned his court were Shivananda Goswami (*Kulapradipa*—a work of Tantra), Samarat Jagannath, the astronomer, enjoying the title of Rajguru, and who was well versed in music also, Atmaram (son of Dhurandhara and translator of *Raghuvamsha* into Bhasha), Ratnakara Paundarika who died in November 1719 and was the author of *Jaisimha Kalpadruma*.

During 1715–25 or so, a number of works on Vedic rituals were compiled, such as *Paundarikasaptahotraprayoga*, *Vishnugudhasrautakarma*, *Vijapeya hotraprayoga*, etc. Also copies of *Yajuraveda*, and *Atharvaveda* were obtained. Dhurandhara Kavi rendered a work on Vedanta into Bhasha. Krishna Deva Bhattacharya wrote a number of works on Bhakti, *Bhaktiphalaviveka Karmavivrati*, Gokulnath wrote *Bhaktasiddantavivritti*.

(Continued)

. . . *And Many Flowers Bloomed !*

Among other scholars and poets were Hari Krishna (*Vedicvaishnavasadachara*), Vishwanath Bhatt (*Ramvilasakavyam*), Harilal Mishra (*Muhurtakalpadruma*), the well-known poet Shri Krishna Bhatta Kavikalanidhi (*Padyamuktavali, Vrittamuktavali, Raghavagitam, Prasastimuktavali, Alankarakalanidhi Amritdhwani*. and *Ishvaravilasamahakavya*), and Naun Ranu Sagar Kavi (*Kavitakalpataru*). In 1732, Hiralal Kayastha composed *Govindachandrachandrika.*

About this time, Jai Singh acquired a number of works from Europe. Among them were a number of printed books including a Latin Dictionary, *Seamen's Calender*, a treatise on Physics in Latin (1675 A.D.), an English grammar by Charles Hoole (1663 A.D.), and *Pathway to Knowledge* (1551 A D.).

That Jai Singh had got prepared movable type forms of Hindi alphabet is beyond doubt. [The forms of letters. obviously meant for the block maker were seen by the author a number of years ago in the Jaipur Archives but curiously, the paper could never again be traced by him.—*V.S.B.*]

Other scholars at Jai Singh's court were Devaram Paundarika, Jagdish Bhatta, Krishna Kanta (*Vridavanarahasya*), Naraindas (*Bhaktamala*) etc (G.N. Bahura : *Literary Heritage of the Rulers of Amber and Jaipur* 1976).

RELIGIOUS TOLERANCE

In his religious ideas, Jai Singh, though a devout Vaishnavite, was a liberal in the true catholic spirit of a Hindu and showed reverence for other religions also. He made a number of visits to the shrine of Khwaja Muin-uddin Chishti at Ajmer, and had acquired a fair insight into Christianity through his acquaintance with the Christian Fathers whom he had invited in connection with his astronomical researches. He did not interfere with the religious affairs of other sects, but he emphasized that the followers of different orders and sects should follow tenets of their sects. Thus he laid down in case of the *bairagis* and *sanaysis* that they would not keep arms, nor would they try to accumulate wealth, or keep women. He also tried that the various sub-castes among the Brahmanas and other *Varnas* should come closer. He did his best to improve the facilities for the pilgrims visiting Mathura, Gaya, Prayaga, Govardhana, etc. and purchased plots of lands in these places where subsequently he built *dharmasalas* and *ghats.* He always tried to secure *faujdari* of these places so that he might be able to improve the conditions at these religious centres. He performed nearly all the *srauta yajnas,* including the *Asvamedha.*

The diverse achievements in the fields of politics, religion, science and culture, briefly sketched above, present Sawai Jai Singh as an extraordinarily gifted person. "He had in him the rare combination of a scholar and a statesman, administrator, legislator, diplomat and soldier. He was considered as one of the wisest men of his time, an oracle of the age. Till the very end of his life, he continued to play the role of a great stabilizing force during the period of transition which witnessed the transfer of power from the Mughals to the Marathas. He was essentially a man of peace, and understood better than most of his contemporaries its value and that of progress in science and learning.

Had the times been less chaotic, had the political and administrative matters not consumed so much of his time and energies, he would have contributed much more in these fields. But even what he could accomplish amidst perpetual wars and the falling debris of the Mughal empire, entitles him to a high rank among the most remarkable men in the long history of this country." (From *Life and Times of Sawai Jai Singh*).

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Some Early Glimpses of Jaipur (II)

From History of the Jaipur City by Ashim Kumar Roy

In February 1764, the prominent Jainas of Jaipur invited the Jainas of Delhi, Agra and other centres for a Jaina festival, the *Indradhwaja Puja*. The invitations mentioned the prosperity of Jaipur thus : About this city, it lacks seven things .. in this city you would not find wine-sellers, butchers and prostitutes.. killing of animals is prohibited . sinful activities are prohibited by the Raja (Madhava Singh) there are many Jainas resident here ..All important courtiers are Jaina. And all the merchants are Jains . Six, seven or eight or ten thousand Jaina merchants have their residences here. In no other town you would find so many Jainas ..

In his poetical work, *Buddhi Vilas* written in mixed Braja an Jaipuri language in 1770, Bakhta Ram Shah of Chaksu mentions among other things (his poem is about the Jaina religious beliefs and rituals, and covers a fair account of Jaipur city) that tax concession was one of the main incentives for many artisans and traders who were invited to come to the new city.

There is also a mention of about four thousand Marathas (then camping outside the city) visiting the temples and other sights of the unique new city on 10th January, 1751 and to buy horses, camels and saddlery for which Jaipur was quite famous. This shows the popularity and attraction of the city in less than 25 years of its existence.

As most historians have observed, the disturbed and insecure conditions in north, north west India, and in the premier cities of Delhi and Agra or Mathura drew many Hindu merchants, traders and artisans to migrate to the comparatively more secure and peacefull capital of the newly strengthened state of Jaipur. New trade routes were also being discovered to avoid the disturbed or desolated territories all round Delhi–Agra, especially towards the north-west and/or south-west as the pincers of the Afghan and Maratha advances closed on the Imperial Mughal capitals. Jaipur was touched on some of these routes.

Astronomical Efforts of Sawai Jai Singh . . .

Virendra Nath Sharma

(The object of this paper is to review Jai Singh's diversified efforts to rejuvenate astronomy in his country, and to assess him as an astronomer–V.N.S.)

* * *

Sawai Jai Singh (1688-1743), the statesman astronomer of 18th century India, undertook the "task (of revising planetary tables), which during a long period of time .. since Mirza Ulugh Beg, no one had paid attention to." (Ref. *Zij Jadid Muhammad Shahi*). He constructed five observatories in different cities of north India and, after a considerable amount of labour of seven years or more, had a *Zij* prepared. Jai Singh's interests were varied. He collected books, had astronomical texts translated into Sanskrit, and sent a fact-finding scientific mission to Europe.

MASONARY INSTRUMENTS

Jai Singh had been interested in instrumentation long before he decided to erect observatories, and as such, he collected literature on the subject. In 1716, he purchased two books on **Turiya Yantra** (*File No. 424/1, Jaipur Records, Rajasthan State Archives*). He also initiated his ambitious program of observing the heavens with instruments of brass constructed according to Persian-Arabic school of astronomy. However, the metal instruments did not measure up to his expectations, and he noted with disappointment that their axes soon wore down, displacing the centre and shifting the planes of reference. A reason for Jai Singh's difficulty could have been the fact that the technology of fabricating large metal instruments had not yet been developed in India. If the surviving specimens at the Jaipur Jantar Mantar are at all indicative of his attempts to construct metal instruments, it is obvious that his early instruments were too heavy, with no attention paid to eliminate the excessive weight. They were simply magnified versions of the small medieval instruments of the East that may still be seen in museums around the globe.

Jai Singh discarded his metal instruments in favour of ones of stone and masonry that he himself designed. De Bois, an eyewitness of his efforts, writes that the Raja prepared the models with his own hands (*De Bois*). Altogether, Jai Singh constructed 13 different types of instruments (ranging from a few cm. to 24 meters in height, for his observations at Delhi Jaipur, Varanasi, Ujjain and Mathura) (*Sharma, V.N 1987; Kaye 1918*).

(In 1981-82, the author spent several months studying Jai Singh's instruments at these locations, and noted that the instruments may be classified into three main categories, namely : (1) instruments for laymen, (2) low-percision instruments, and (3) the high-percision instruments. The instruments such as Dhruva Pattika and Narivalalya have been clearly designed with a layman in mind, and are of little value to a researcher. The instruments such as Jai Prakasa and Rama Yantra, on the other hand, belong to the medium-precision category.)

Jai Prakasa is a multi-purpose device and has a varying degree of accuracy. The Jaipur instrument for instance, measures time with an uncertainty of ± 1/2 to ± 1 min. and the zenith distance and declination both with uncertainty of + 3′ of arc. The uncertainty in the measurements of azimuth and right ascension could be anywhere from ± 3′ to ± 1 deg.

Despite the fact that Jagannath lauded the Jai Prakasa as the finest of instruments, its utility is rather limited for the kind of precision Jai Singh had in mind (*Sharma, R. S. 1967*). The instrument is a good teaching tool nonetheless, displaying the relationship between the local and the equatorial systems of coordinates. Its ability to indicate the approach of a sign of the meridian is quite valuable to a Hindu astrologer.

The **Rama Yantra**, another of his low-precision devices, is most sensitive near the 45° marks around the base line of its vertical walls The theoretical accuracy of the Jaipur Yantra is ± 1′ or arc for the angles of 40° – 50°. However, due to the finite width of the penumbra associated with the shadow of the pillar, the accuracies of this order are not possible in practice. And as such, a precision of ± 6 is the most that one can expect with this instrument. For the zenith angle readings, the accuracies deteriorate at a rapid rate to ± 1° or worse, as the angle approaches zero.

The **Samrata Yantra** and the **Sasthamsa** both belong to the third category, that of high-precision instruments, and are the two most sensitive instruments indeed. The Samrata of Jaipur is apparently designed to measure time with precision of ± 2 second, right ascension ± 15 of arc, and declination ± 1′ of arc. With this instrument, an accomplished observer can measure time with at least ± 3 second, and the two angles with ± 1′ pf arc accuracies, provided the instrument is constructed properly. However, the instruments of Jaipur and Delhi both suffer from a number of constructional defects. As a result, the time measurement accuracy for the Jaipur instrument ranges between ± 10 and ± 90 seconds, depending on the section of the instrument used. Similarly, the uncertainty in declination measurements could by anywhere from ± 1′ to ± 15′ of arc. With his Samratas, Jai Singh seems to have measured time with a greater accuracy than the instrument of Jaipur is capable of today.

The **Sasthamsa** of Jaipur is the only sensitive instrument of Jai Singh that still maintains its intended accuracy of ± 1′ of arc. (In 1981-82, the author took numerous readings with this instrument, and after becoming familiar with the device, his readings began to fall within the intended uncertainty. On December 23, 1981, for example, he measured the apparent declination of the meridian sun as 23° : 25′ ± 1′. This result compares well with the calculated value of 230° : 26′ for the day.)

Jai Singh did not stop after having designed these two high-precision instruments, put continued on with his search for better ones. Accordingly, he sent a delegation to Europe in 1728, one of its goals being to learn about the old and the new instruments for astronomical observations. (*Gazeta 1*). He apparently intended to incorporate these instruments into his Jaipur observatory which, according to De Bois, was still being expanded at the time. *(De Bois).*

The questions that the Raja addresses to Boudier also reflect his continued interest in instrumentation. "How is the longitude of the moon observed in its off meridian position, and with what instrument ?" he wrote to Boudier in 1730–31 (*Letters pp 610-11*).

THE TELESCOPE

Though Jai Singh's instruments are non-telescopic, he was aware of the telescope and, to some extent, of its potential as well. He had bought one at a cost of Rs. 100/- for his personal library (*Tozis 3*). In his *Zij-i Muhammad Shahi*, while introducing a chapter, "The Visibility of Moon", he states, "These rules are for naked-eye observations only, although the telescope is now being made in the country. The telescope enables one to see bright stars in broad daylight also—say around the noon hour. It also enables one to see the moon when there is hardly any light in it, or when its face is totally dark and invisible...The planet Saturn (through a telescope) appears oval in shape, an oval whose lower half is larger than the upper. Around the planet Jupiter, there revolve four bright stars. On the face of the Sun there are spots, and the Sun rotates once on its axis within a period of one year". He goes on to add, "Since the telescope is not readily available to an average person, we are going to base our rule of computations for the naked eye only". (*Zij Jadid Muhammad Shahi, p. 189*).

Thus the telescope was indeed available to Jai Singh and his astronomers, and they did use it to some extent at their observatories. In the astronomical endeavors of Jai Singh, it is not the telescope but the "telescopic sight" that is missing. His instruments are not designed to incorporate the telescopic sight. The author believes that the telescopic sight, which had been accepted only decades earlier by the astronomers of Europe, did not reach Jai Singh in time.

Jai Singh's statement regarding the shape of Saturn suggests that the telescope available to him was of an inferior quality. His erroneous statement about the rotational period of the Sun indicates that at his observatories, there was no sustained program of observing in general with the telescope. His lack of interest in telescopic observation, and that of his astronomers as well, is further indicated by the fact that Jagannath does not include the telescope among the *yantras* for an observatory *(Sharma, R.S 1967, Yantradhyaya).*

HINDU, MUSLIM AND EUROPEAN ASSISTANTS

Jai Singh's early training as an astronomer had been under Hindu *pundits*, and they remained the mainstay of his program until the very end. "Brahmins observe day and night at Jaipur", Boudier wrote (*Letters, pp. 307–308*). In 1734, there were 20 Hindu astronomers employed on daily wages at the observatory of Jaipur alone (*Tozis 1*). Keval Ram and Jagannath were his principal Hindu *Jyotisis*.

Jai Singh's interest in Islamic and European astronomy, and his patronizing of Muslim *nujumis* and *firangies* developed somewhat later, i.e., after 1715. An inventory of his library taken in 1715 shows Sanskrit books only (*File No. 424/1, Jaipur Records, Rajasthan State Archives*). However, soon thereafter, Jai Singh started collecting Persian-Arabic works, and began patronizing the predominantly Muslim astronomers of the Persian-Arabic school. The involvement of Muslim astronomers in his program peaked around 1725 and then tapered off until the end of his career *Dastur Kaumvar*). Jai Singh's most decorated *nujumi* was Dayanat Khan. (*Dastur Kaumvar, 19, p. 563*). The gifts and honors received by Dayanat Khan from the Raja suggest that he remained associated with him for over two decades. (In 1718, he received his very first gift of Rs 500 from the Raja. The final record of him receiving a gift is in 1739.)

Abdul Khair, *alias* Khair Allah, is said to have been one of his influential consultants (*Brindaban*). (However, the author did not see any record of gifts or honors received by Khair Allah in the Rajasthan State Archives. The Archives mention a dozen or so other *nujumis*, however, receiving gifts from the Raja.) It is reasonable to assume that a team of these astronomers wrote the *Zij-i Muhammad Shani* under the direction of Jai Singh.

As the involvement of Muslim *nujumis* in his astronomical activities lessened, the involvement of Europeans - primarily of Catholic faith—increased, reaching a peak around 1733 (*Dastur Kaumvar, 18, 20; Tozis 2*). The Europeans played the role of conveyors of European knowledge to the Raja. Accordingly, it was they who led a delegation to Europe, procure texts and instruments, translated de La Hire's tables, and carried out mathematical computations. However, the knowledge the Europeans brought to Jaipur had already become outdated in Europe, for it included neither the theories of Galileo, Kepler or Newton; nor

(*Continued*)

the instruments such as the sextant employed by Flamsteed (*Sharma, V.N. 1987; Kaye 1918*).

DELEGATION TO EUROPE

In 1727-28, Jai Singh dispatched a scientific delegation to Europe after learning that the "the business of observatory was being carried on in Europe" The delegation, the very first of its kind, led by Fr. Figuerado, reached Portugal in January of 1729 (*Gazeta 2*). The *Lisbon Gazette* of March 10, 1729, reports that the delegation had come to the country to resolve questions regarding the astronomical tables used in Portugal and India, and to learn about the new and old instruments in astronomy (*Gazeta 1*).

Although the news of the delegation's arrival in Lisbon was duly published in the *Paris Gazette*, there is no mention of its arrival in Paris. The London papers are also silent about the delegation visiting their city. Apparently, the delegation never travelled to those places where the most advanced work on the subject was being carried out at that time. Surprisingly the records of Coimbra University, the only institution of higher learning in Portugal at the time, say nothing about the delegation reaching their campus either.

The delegation returned in 1730, with some instruments, books on mathematics, and astronomical tables—including the one by de La Hire published in 1702. It is interesting to note that the delegation did not bring back the tables of Flamsteed published in England, which were the most accurate ones by then. In retrospect, the delegation produced very little.

ZIJ-I-MUHAMMAD SHAHI

Jai Singh's stated objective had been to produce a set of improved astronomical tables. The tables, drawn up by a team of observers and *nujumis*, as mentioned earlier, and completed sometime between 1727 and 1735, were dedicated to the reigning emperor Muhammad Shah. The tables are, therefore, called *Zij-i Muhammad Shahi* -the astronomical tables of Muhammad Shah. [*Zij i Muhammad Shahi*, henceforth abbreviated as *ZMS*, is a 400-page long traditional work on astronomy, of which a dozen copies survive to this day.]

After comparing five different copies of the *ZMS*, the author has concluded that there were at least two editions of this book. [*(1) The British Library, Ref : (2) Raza Library Rampur No. 1221, (3) Andhra Pradesh State Archives, Hyderabad, Riyazi 300, (4) Sawai Man Singh II Museum, Jaipur and (5) Azad Lib. Aligarh.* The Raza Libr. copy belongs to the first edition).] The often-reported British Museum copy belongs to the second edition. Further, there were three commenaries said to have been written on the ZMS [by (1) *Khairalla - See G H. Jaunpur (1835) S.A. Khan Gori (1980)*] To the world of astronomy at large, the ZMS is of little use; it had been superceded by better tables in Europe even before it was published. However, to the traditional scholar of the country, to whom western science was out of reach, it remained a valuable resource for generations. The British Resident of Jaipur, J.P. Straton, writing in 1885, pointed out that the ZMS. was still being used there at that time (*Purohit Hari Narayan Collection*).

Recently, it has been reported that "all the tables of the *Zij* concerning the Sun, Moon and planets are taken from de La Hire's work. They, in no way, depend on observations made in India" (*Mercier 1984*). [We have not yet completed our analysis of the ZMS tables, Nonetheless, on the basis of the work done so far, we have reservations regarding the conclusions drawn in the paper.]

CONCLUSION

For the sake of rejuvenating astronomy in his country, Jai Singh expended a great deal of energy as well as his personal fortune, and yet he failed to initiate the new age of astronomy in India. However, it would be unfair to conclude that he is solely to blame for his fact. The means of communication were still in primitive stages in the early 18th century. and played a greater role in keeping the Raja ignorant of the contemporary astronomy of Europe than is generally realized.

Secondly, a complex interaction of intellectual stagnation, religious taboos, theological beliefs, national rivalries, and the simple human failings of his associates also share the blame to certain extent. (For example, Jai Singh's Brahmin pundits would not go to Europe because of a religious taboo against "crossing the ocean". The Europeans (primarily the Jesuits) had rejected Kepler and Newton, because of their theological beliefs The national rivalries in Europe prompted the Portuguese to keep valuable contacts with a powerful prince of the East all to themselves. Some of these points have been further elaborated by the author in *V.N Sharma 1982a, 1982b & 1984*).

Jai Singh's primary interest had been lunar phenomena. And for this, he made the best use of the technology available to him, the technology of building large masonry and stone structure which was highly developed in the country. As pointed out earlier. the great **Samratas** of Jaipur and Delhi are both capable of achieving a precision of ± 1′ of arc – the limit for the unaided eye. Further, Jai Singh approached his self-appointed task of updating planetary tables with an open mind and kept this attitude alive throughout his career. If De Bois can be believed, the Raja was ready to set aside all other tables if a better one were available (*De Bois*).

Jai Singh's accomplishments were mediaeval in retrospect, but his out-look was quite modern. For him the scientific knowledge had no religion or nationality. His efforts were truly secular; astronomers of all faith participated in it — a fact that alone is no small a compliment to a ruler born in an environment and age of intolerance and bigotry.

(See References etc. on next page.)

THE MAHARAJA'S OBSERVATORIES

G. R. Kaye

A GUIDE TO THE OLD OBSERVATORIES at Delhi, Jaipur, Ujjain, Benares.

Originally published by the Superintendent Government Printing, Calcutta, in 1920. Facsimile reprint by the Academic Press. Gurgaon in 1985, pp. 108, Rs 80.

Review by Ashim Kumar Roy

G. R. Kaye's book in the "*A Guide to the* " series of the Archaeological Deartment is a shortened version of his monograph, *The Astronomical Observatories of Jai Singh* (Calcutta, 1918).

Sawai Jai Singh built five astronomical observatories. Four of these have been described in this book. The fifth one was at Mathura, built on the top of the Mathura fort. Growse in his *Mathura-a District Memoire* (A.D. 1882) wrote: "The whole of the Mathura observatory has now disappeared. A little before the Mutiny, the buildings were sold to the great government contractor, Joti Prasad, who destroyed them for the sake of the materials." Growse is silent about the British officer who sold the buildings.

SEVERAL BOOKS

Several books have been written on these observatories. A. Garrett and Chandradhar Guleri wrote on *Maharaja Sawai Jai Singh of Jaipur and His Observatories* in 1902. Guleri, at that time, was a student in the Maharaja's College, Jaipur. In 1903, he appeared in the B.A. examination of the Allahabad University, and was the only one among the 228 candidates that year to be placed in the first division. Guleri went on to become the Manindra Chandra Nandi Professor of Indian History and Culture at the Benares Hindu University and the Principal of the Oriental College. But his fame to-day rests on his contribution to Hindi literatare, specially as a short-story writer.

Professor M. F Soonawala of Maharaja's College Jaipur, wrote in 1952 his book, *Maharaja Sawai Jai Singh II of Jaipur and His Observatories.* Soonawala's book was easy to read, well-illustrated and cost only two rupees.

There was also a small booklet in Hindi on Jai Singh's observatory at Varanasi. This work, *Kashi ka Man Mandir*, published by the Nagari Pracharini Sabha in 1943, was by Professor Chandi Prasad, who taught Physics for many years at the Queen's College, Varanasi, and was almost an institution by himself.

NO OBSERVATORY BEFORE JAI SINGH

About Kaye, the author of the present work, we know very little. Perhaps he was a scholar of history of astronomy and was brought to India by the Archaeological Department to study Jai Singh's observatories. His monograph mentioned above shows the hard and thorough work he was capable of.

Kaye came to believe that most of Hindu astronomy was taken from the Greeks. Whatever might be the truth about Kaye's theory, one thing is certain: the Hindus treated astronomy not as a science to be built up on observations, but as revealed truth which could be known from authoritative texts.

We have, therefore, no record of any observatory built in India before Jai Singh. Jai Singh's inspiration to build an observatory came from what he had heard of the observatory of Ulugh Beg, built in Samarkand 300 years earlier. His purpose was to record the observed position of the stars, to calculate the eclipses correctly and to improve the calendar.

In actual practice, only two results of his calculations and observations are available. He found that the annual precession of the equinoxes was 51.6"; and the obliquity of the ecliptic was 23°28'. This latter figure was found by actual observation in his Delhi observatory.

Jai Singh firmly believed that the Earth stood still, and the Universe went round it once a day. His European contacts did not tell him the work done by Kepler and Newton. Perhaps these contacts were pious Catholics.

The present book is competently written. It has been out of print for the last forty years. This reprint would be useful to casual tourists as well as to serious students. □

(Continued)

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A Patron of Architecture

Yaduendra Sahai

Jaipur, the city of Jai Singh, lacked the advantage of a slow and stately growth that had nursed Amber; but its houses, if not so durable, are at least far more comfortable and convenient, keeping in mind especially the climate of the region. Despite the last four decades' over-crowding and traffic congestions, its wide and open straight streets are distinctly more welcome than the narrow winding tortuous lanes of old Amber.

In Jaipur, we think only of brightness and gaiety, life and valour, while the silent gloom and repose of Amber have been mellowed by the tender hands of time. Jaipur of two hundred and fifty years ago was far ahead of its times. Cities like Amber and Jaipur of the great Sawai are hard to come by.

THEORIES ABOUT PLANNING

Many theories have been put forward by scholars for the past two and a half centuries about how Sawai Jai Singh created his Jayanagar. The theory that he sought inspiration from the blue-prints of far away cities with strange sounding names, has recently acquired support. It is persumed on the basis of a chance discovery of the *Book of Atlases* of early eighteenth century in his **Pothikhana** collection. He acquired this almost immediately after it was published. Another theory is that it was the brain-child of Vidyadhar, a Bengali Brahman, who first impressed his Chief by an "astronomical architectural" feat while he was still a boy, and for this reason he was given the task of executing it, and was later promoted as Desh-ka-Diwan for his feats, and remained a grandee of the court. But there is not enough evidence to-date to support such an ambitious claim. A third theory is that one European, Don Xavier, was the brain behind the screen, but the supporters of this theory have not come forward with any evidence. Then there are hundreds who still believe that Jai Singh took full advantage of the holy texts of the ancient *Shilpa-shastras*, which long ago, laid specific rules for construction of villages, towns etc. on similar lines. The supporters of this theory say that like Jaipur, Indra's Puri had its nine rivers (sectors), seven gates and straight broad avenues criss-crossed by streets at right angles. If such *shilpa-shastras* and such cities existed in India or elsewhere, we have not met them yet.

One question which comes to our mind is : was Sawai Jai Singh incapable of performing such a "miracle" on his own ? Surely, one who was capable of performing the *Aswamedha Yajna* (a feat repeated only after a full millennium), or who corrected an alamnac, who constructed five unique stone observatories and recovered a lost kingdom against heavy odds and come out a winner, unscratched, surely he was capable of performing such a simple task as planning a city unlike any other known until then.

It is not as if Sawai Jai Singh performed a complete revolution in town planning. Cities in India always mushroomed round forts, and kings always took residence in a capital rendered difficult of access by natural or artificial barriers, such as deserts, rivers, lakes, moulds of earth, trees and above all by fortresses on mountains. Jaipur possesses all these advantages and more.

LOCATION & LAY-OUT

Basically, the city of Jaipur stands on a small plain and the northern part of it on a basin, a bed of a lake, the prolongation of the present Man Sagar. The northern side having the king's palace in it has hills on all the three sides. While building his city, Sawai Jai Singh had the rock faces over-looking the city scraped and dressed to form steep cliffs on top of which he constructed his forts. At the same time, the chipped stone was dressed and used as building material for the houses and city walls. The forts that he constructed were Nahargarh (Sudershanghar) to the immediate north by north-west; Jaigarh deep down north and overlooking the Amber complex, Amaghar to the east with another fort appendage over the Ghat valley. For protection of the weaker south side, he used existing low hillocks and built the Hathroi fort in the south-west and the Shankergarh (Moti Doongri) in the south-east.

NO MOAT

Sawai Jaipur never had a moat or ditch because Jai Singh was aware that building such a structure would be futile as it would immediately have been filled up by the encroaching sand brought in by the southerly winds. As if to keep the elements of tradition, he built a pit inside, all along the south wall. The river Dhanvantni flowed approximately along the north wall. These served the purpose of moats to some extent.

In the past, there must have been draw-bridges over these, as links between the gates and the main streets. Most of the old residents of Jaipur still recollect the *pukka* bridges that were later on constructed in their place during the times of Sawai Ram Singh II in the mid-nineteenth century. The modern generation cannot visualize these, because in the fifties, the ditches were filled up and the Nehru Bazar, Bapu Bazar and quite recently the Indra Bazar, have been constructed over those places.

SOME OTHER FEATURES · City Wall

A masonary crenellated wall built of mud, stone, mortar and covered with smooth terracotta plaster, averaging in height about 20 and in thickness 9 surrounds the whole city, pierced only by the seven gateways. The terracotta colour was chosen because it was the nearest in appearance to the red sandstone, of which ideally the walls should have been constructed. The bondage was not perfect and structurally, it was not a strong wall.

City Wall, Chowkris & Bazars of Jaipur

A PATRON OF ARCHITECTURE

They were in a real bad shape with even trees growing on many places in the nineteenth century and almost in ruins. [Sawai Ram Singh II got them repaired by the State Public Works Department in the years 1872–1874 at a cost of Rs. 32,749].

Bastions, Towers & Gateways

At some distance from each other, the usual bastions and towers for cannons were erected all along the walls.

The gateways were also constructed in the traditional style, each being well corrected with battlements, parapets, screen walls, surmounted by two kiosks and machicolations over the entrances. The doors were thick, of durable wood re-inforced with metal mountings, bosses and even iron-spiked knobs. Each was provided with a wicket window. The gates were all located at the end of the main roads.

Main Axis & Rectangles

The main road runs east to west forming the central axis, 2 miles and 40 yards, having at its ends, Suraj Pol—facing east, and Chand Pol—facing west. Three wide streets, each over 100 feet wide, cross the central axis at right angles a mile and a quarter long.

South of the main axis, in the original plan of Jaipur, there were four almost equal rectangles. At some later date, the rectangle opposite to the Saharad was further subdivided into two equal and smaller rectangles by the construction of the Chaura Rasta, which still remained a dead end at the wall, where strong cages of wild animals were kept between the ditch and the wall. In 1868, a bridge of 20 feet span, flanked by two marble lions, was constructed joining the Chaura Rasta to this area. There was a gate along the south wall at the end of each of the main roads : Ram Pol Ghat Darwaza, Shiv Pol (Sanganeri Gate) Kishan Pol (Ajmeri Gate).

CHOWKRIS

The five rectangles from the east to west were named *Chowkris* : Topkhana Hazuri, Ghat Darwaza, Visheshwarji, Modi Khana and Topkhana Desh. On the north of the central axis, there was no Chowkri opposite Topkhana Hazuri which was caged by the city wall. Opposite the Ghat Darwaza was Chowkris Ram Chanderji and further North was Chowkri Gangapol. Opposite the two small *chowkris* was the Palace enclosure called Chowkri Sarahad, beyond which was the Talkatora lake and Raja Mall ka Talab (which was an underdeveloped marshy land). Opposite the Chowkri Topkhana Desh was the Purani Basti which extended right to the foot of the Nahargarh Hill. The only gate towards the north was the one leading to Amber called Dhurv Pol (Zorawar Singh Gate). The Ganga Pol faced the east and was situated at the north–east corner of the city.

At the crossings of the main roads, were constructed the great squares, *Chaupars.* In the beginning, these squares had deep *baoris,* where the city folks could take their bath and congregate at the times of the *Nahika Nahaas* and *Kartik ka Nahans* [Later on, when in the nineteenth century, these became the receptacles of the town's refuse, Sawai Ram Singh converted them into garden squares in 1868 and added the ornamental fountains on marble base and balustrades in 1876, when Rs. 2,933.2 as, 9 pies were spent]. The wide roads criss-crossing at right angles and the big squares gave it the looks of a *chaupar* board.

FOUR BAZARS & HUNDREDS OF SHOPS

Originally, only four bazars were planned for the city : Johri Bazar, Sireh Deori Bazar, Kishanpole and Gangori Bazars. According to a map [*LS/14 dated 1725*)] in the City Palace Museum collection, which has come to be known as the "progress report map", 162 shops were constructed *by the State*, in each of these bazars (except only 14 shops on the western side of Kishanpole Bazar). All these shops were uniform in shape and size; all exterior features were also ordered to be in harmony with each other. Almost immediately afterwards, similar bazars were constructed along the Chandpol, Tripolia and Ramganj. They were ready before 1734. All the shops were constructed of stone, covered with plaster, painted a uniform terracotta colour. This was the colour chosen by Sawai Jai Singh, because he wanted to give the impression that they were constructed with red sandstone.

All the shops had a single inner chamber whose door level was raised above the street level. The top of the shop was of uniform height, and a short wall ran along the roof. No building was allowed to be constructed exactly above the shop chambers and the roof tops were left as open terraces for the town folks to sit on and watch the processions etc. from these vantage points. The rim of the roof wall was decorated with uniform *kangooras*. The lintels of the doors were flat in the middle with ornamentally arched *todas* in the corners to give them strength and beauty. The doors were made of folding wooden planks of uniform make and green colour.

WORKS BY STATE

Since many of the shops belonged to the *Raj* and few others to the private *banayas*, all work of construction, repairs and upkeep was done by the *Raj* and the cost was recovered from the owner or tenant. [When in 1868, Sawai Ram Singh II tried an experiment and ordered that each of the principal street in the city be colour-washed a separate colour for each street, and the shops be furnished with coloured *saibans* to match, the Public Works Deptt. carried out the Chief's orders, and all shops and buildings were painted as *per* orders. The cost of Rs. 6,406–2 as 10 pies was recovered from all, except those who colour-washed and repaired them-

(Continued)

selves according to the prescribed pattern. But soon afterwards, the Maharaja realised his folly. He at once ordered the restoration of the original uniform colour on all shops and buildings, for which the same procedure was adopted.]

Another unique feature about the main roads of the city is that all the old and previously existing temples were allowed to remain *in situ*, even if they came in the middle of the road. These temples exist even to this day in their original locations.

JALIS & CHHAJJAS

As noted in the poem "*Bhojansar*" by Girdhari composed in the year 1739, the directive of Sawai Jai Singh-"Jainiwas should come within this city, this is my wish. There should be many cross-roads with shops on them. The back-yards of the houses should meet together" (183)—was strictly adhered to.

HAVELIS & JHAROKHAS

In fact, all the houses (*havelis*) that hug the bazars have their entrances in the side lanes, and the back-walls which are towards the main road have only windows and balconies with plaster *jalis* in the *jarokhas*.

The height of the storeys was well defind, and there was a ceiling on the maximum height allowance. The storeys were hardly traceable from the outside, only the windows, *jalis* and balconies gave hints.

INSIDE THE HAVELIS

The houses are characterized by low storeys, close rooms without free ventilation, with latticed windows, plastered walls with small projections from them called *Chhajas*, that is cornices, broad corridors, lofty terraces and gloomy closets with cantilever like *todas*. Doors and windows (with *jilmils*, Venetian blinds and glass panes introduced in the nineteenth century) opening vertically from the centre, beautiful balconies and inner galleries on the second and third storeys must have been introduced during the times of Sawai Jai Singh. [Some of the terms used above would need some explanation, especially when used in the present context. We must however stip such details—*Editors*].

In addition to the usual narrow stairway, the upper floors of many of Jaipur houses (especially the royal apartments and richmen's houses) may be reached by long passages. There are also many subterranean corridors and cellars called *soorangs* and *tai-khanas* which are built, among other reasons, to provide a cool repose for the hot summers.

BARADARIS & BARSATIS

By the "lofty terraces" here is meant the *chandanis* common to all houses, where the people sleep in the summer, and the *chabutras* or real terraces in front of the buildings which are quite often ornamented with fountains, kiosks; and on the terrace, one usually finds a *baradari* (open twelve pillared structure) or a *barsati* (which could be a simple room with a tin shed). Here on the terraces, in the past, guests used to be entertained *mahfils*, *nautch* parties etc. used to be performed. When privacy was desired, *kanats* could be drawn around and curtains could be thrown over the platform for protection from the elements.

Most of the rooms in the houses are small, but it cannot surprise any one, when one counts the number of people actually using the small rooms. There are practically no pieces of furniture, but *gaddas*, *chaddars*, *masnads* provide a good padded covering on the ground to sit or sleep upon. Wherever possible, niches and cupboards are constructed and there is an attempt to use up all possible available space. Shelves (*tands)* are constructed and the window sills are also used when necessary.

OTHER FEATURES OF DOMESTIC ARCHITECTURE

The balconies are very beautiful as well as prominent features in the architecture of Jaipur. Like an extenion or a bastion, they enable the occupier to see the road from end to end, a very necessary arrangement in the days of the *purdah*. The openings were either blocked by fine *chicks* or often by the fine lattice work in plaster. The centre of the lattice work usually had a small square or inverted U-shaped opening whice was also windowed up with a wooden plank provided with peep-holes The roof was curved or domed and there were ample hanging *chajjas* (or cornice) the ends of which usually hung down at a remarkable angle. The koisks or domes were surmounted by gold-plated *kalashs or trisuls* (especially during Sawai Ram Singh's reign) or pointing brass flags that fluttered with the wind.

The inner galleries (*rosas)* with ornamental railings (*kataras)* in the private houses ran round the central square on the upper storeys and from these, entrance was gained to the different rooms all around, the staircase being usually at one corner. The chambers facing the sides of the square were open in front and formed common rooms, the private apartments were at the corners and in the rear, and could be reached through these common rooms only.

... AND DECORATIONS

The decorations on the walls and ceilings of these rooms were simple. The wall would be either plastered *terracotta* or pale yellow, blue etc.; straight stripes in white or black would be painted to give the semblance of inlay in red sandstone. Quite often, the floor as well as the *dodas* (that is upto 3 feet of side walls) would be decorated with *Araish*, or plaster, usually made of powdered crystalline stones like marble and fine lime. A polish was given with agates and *cowries*. The coloured plaster for the other walls was usually made with lime and *surkhi* (or burnt sand) mixed in different proportions, according to the work required; molasses were nearly always introduced to bind the plaster. For the finer work, eggs were sometimes used. This took up the highest of polish.

Another decoration was the painting of subjects like the *Raga-Ragani*, *Baramasa* and animals, birds etc. on the walls or ceiling, in between floral or scroll motifs. The main entrance doorway was often painted with *Dwarpals* flanked with elephants. Ganesh was usually perched in the niche in the *toran* of the *Deorhi* (main gate).

Quite often, talc or really mica was set either in small squares or circles or convexed in all sorts of odd shapes, many times over coloured background. The mirror effect which could play optical tricks with the onlooker, was often the decoration for the interior rooms of the *Zenana* where wine, women and song played supreme.

ROOFS, DOORS & COURTYARDS

The normal roof was constructed with the use of sandstone *pattis*, hooks usually being provided for the cloth flap fans. Where the room was large, a semi-circle arch was usually constructed in the middle, and *pattis* laid across on either sides. The windows were normally very small openings and usually provided with two-piece wooden planks with small peep holes. The doors were usually low (one had to bend to enter) and provided with stone-frame lintels. The two planks wooden door were often pasted with cloth over which human figures or floral patterns were painted and covered with shellac. The unpainted doors were usually enforced with brass or metal strips mounting and bosses.

The main entrance to the house was through a tunnel with a decorative frontage provided on either side by domed *gookhas* with flat, raised platforms and the bloated half balcony-type facade. Rooms on either sides of the tunnel were for the guards, The usual practice was for the tunnel to lead through a winding passage into the first courtyard, surrounded on all sides with cloisters and rooms. This also had passages that led into the second, third or a fourth courtyard, each surrounded likewise with cloisters and rooms. In case the courtyard was very large, it could be provided with a centrally constructed *baradari* (pillared open hall) or even a garden of sort. It was not rare to find a large *Peepal* or *Neem* tree growing in the middle of these courtyards which soared high above the two or three storeye.

HAVELIS—MINIATURE PALACES

Following the layout of the Chief's Palace, the citizens and the nobles aimed at building a miniature palace of their own. They had all the various sections, if they could help it, like the *Deorhi*, *Diwan Khana*, *Sahen ki Kothri* (sleeping chambers). *Zenana* (female chambers), *Pothikhana*, *Rasora* (kitchen), *Kothiars* (store houses for provisions) *Athithi ghar* (guest house), *Kapatdwara* (strong room), *Saparni-ki-kothri* (bathing house), *Sandas-kt-kothri* (latrine), *Feel-khana* (elephant stable), *Shutar-khana* (camel house), *Atish* (horse stable), *Rathkhana* (chariot house) *Buggie khana* (carriage house), *Farash Khana* (furniture store-house), *Sawan-badho* (open pavilion for the hot months, usually having a creeper-vine roof) and others. However, simple or small the house may be, a room or quite often just a corner, area or place was set aside, and assigned the above-mentioned high sounding names.

Little wonder then that even soldiers like Sir David Ochterlony who passed by in 1817 (when the glory of the Jaipur City was really at its lowest ebb) was impressed by the "spacious and magnificent—a common verdict on a nearer acquaintance". [Recently, the SMS Museum authorites have discovered many photographs of Jaipur taken around 1850's.]

OVERALL VIEW

The wide streets lined with houses of tolerably regular form, the cupolas, the mathematical plan, the overhanging hills and forts, the gaily dressed people, and above all, the clear sky combine to form a most pleasing impression. But taken apart, very few buildings are grand or even artistic in construction, although they may be fantastic, bizarre and striking from their very singularity and often startling naive disregard of artistic principle. Shops run along both sides of the more important streets, each being a single cell in a continuous arcade. Every one has an inner room in the rear above which is a second, third and sometimes even a fourth storey, which usually belongs to houses unconnected with the shops. On most of the roads, second floor was not even reached, but the line was preserved by a perforated screen wall. The upper and lower parapets are crenallated and sometimes perforated, and each storey is marked by the over-hanging (*chhajja*) sunshades and cornices, by these the walls are protected and direction is given to the eave cloth which was projected over the pavements on occasions of feasts or to get protection from the elements.

The grand feature of the whole is the unsparing use of the foiled horizontal arch, in shops or private houses every where, in niches and in the many kiosks which project above the general outline and change all along from flat through round to pointed. The roofs also take many forms, from the ruined one of thatch, to the peculiar segmental boatshaped vault, crowned with gilted pinnacles. The walls are all exceptionally thin. There is an endless variety of tracery, the fantastic mouldings and the occasional "barbarity" of a temple spire in juxtaposition with ugly, unkept coloured washed domes—all give the most facinating skyline encountered anywhere in the world. It is not rare to

(*Continued*)

A PATRON OF ARCHITECTURE

come across Indian, Mughul, Persian, Grecian, Italian, Saracenic, Edwardian, even Victorian tin-sheds.

TEMPLE ARCHITECTURE

A word now about the temple atchitecture. Not considering the very old temples that existed from before the foundation of the city and which were allowed to remain *in situ* without any disturbance, the first temple to be built in the new city was that of Shri Govind Devji. There is a legend that, at first, Sawai Jai Singh built his residential quarters at the site of the present temple and the deity was housed elsewhere in the complex. The deity appeared to him in his dreams and ordered him to move elsewhere, and house the deity in its present locale. Perhaps this legend was circulated by way of a humble excuse for the residential, non-temple like structure of the temple. The flat roof, small dark dingy chambers and in fact all the architectural features indicate that this temple was built in a hurry, possibly it was at first used as a residence. The trend is a repetition of other such contemporary structures like the Nathadwara and Mathura temples. The Mughal lamp was already flickering and there definitely was no threat of temple destruction from that side. There was no reason to build ordinary looking temples that would not attract attention from afar. Besides, most of the other temples built by Sawai Jai Singh in his city were of the traditional pyramid shape, tapering to a point and characterised by the lofty spires, oval domes or cupolas, all with gilted *kalashs* on top, and arches on the outside called *Kabanava* made up of two long brackets, the masonry being in horizontal courses, the soffit of the arch being foiled, although sometimes rounded, thus exposing the flat architrave. This was the true Hindu arch, as met earlier in Mount Abu, Sanganer, Amber and elsewhere, as against the true arch with its radiating voussoirs. In all these traditional temples, we still do not meet the European arch. Even the Hindu arch is modified here by the waving ribs within.

The temples are in the Rajput or Chalukya style, and generally of a mixed form, unlike those met in Amber and Sanganer, which were chaste. Most of Jaipur's temples also lack the usual profuse carvings. The spine is like the Bengali truncated paraboloid construction, crowned with a lotus, and gilt or stone *Kalashs* as pinnacle with a flag staff and *trisul-damru* in case of Shiv temples. These last type made their appearance in the 19th century under Maharaja Ram Singh II. The *Mandap* is usually a domed building, rather Jain in form, with a curious dentated moulding repeated all over the roof which often remains an octagonal pyramid. There may or may not be a covered gate, with the saracenic top (as found in the secular buildings). The high steps leading to the platform on which the temple stands, and the minuteness of the decorations and carvings round the building tend to give a grandeur and apparent size to the comparatively small edifices. The want of light in the interior and the height of the roof produce quite a solemnizing and appropriately gloomy effect. The *Naubat Khann* is kept out of sight, unlike the visible counterparts in the past. Most of the temples have a series of courts surrounded by arcades and calls for promenade, residence of officials, *pathshalas*, libraries, *rasoaras*, *kothiyars* etc. as in the secular buildings of the city. Only, unlike there, we find the profuse use of exclusive building materials like marble and silver, gold mountings in the constructions of doors. The staircase and floor are usually constructed by the locally available Raiwala marble which was inlayed with black marble from nearby Baislana mine in Kotputli. The better Makrana marble is reserved for the carvings and important areas. The sandstone used was obtained locally from near Karauli, the more exclusive Jodhpur stone being reserved for exclusive use.

THE MAIN PALACE

And finally now a few more words about the palaces of Sawai Jaipur. Whatever architectural features that have been mentioned above about the secular buildings are naturally to be found in the buildings of the palaces, only of course, on a far more grander scale. The main palace can be reached by traversing seven tunnel gates and several courtyards along a circuitious route. The main palace called Chandra Mahal is seven floors high and is the tallest structure in the city. Sawai Jai Singh had utilized the *sarhad* of the hunting grounds *baghichas* (pleasure gardens) of his forefathers, as the locale of his residential quarters. Hence the location of the buildings and gardens had to follow a pre-defined pattern. It was the greatness of Sawai Jai Singh that he was able to create such a well-planned, comfortable palace under the circumstances. The palace complex was so large that it was possible for him to establish all the minor industries connected with it in the most comfortable manner. He was also able to make exceptionally large structures within, which were completely hidden from the onlooker's eye from without the palace walls. One of the earliest descriptions of the palace made by an outsider was by Bishop Heber in 1825: "......an extremely high front of seven or eight storyes, diminishing in the centre to something like a pediment, and flanked by two towers of equal height topped with open cupolas".

This is a fairly accurate description of the Mukat Mahal and proves that it already was complete and in its present shape in 1825, much before the times of Sawai Ram Singh II who, according to popular lore, is attributed to have constructed this top floor. Sawai Jai Singh constructed the Jai Niwas Garden and Nichla Bagh in the tradition of the Mughal gardens. His *Diwan-i-Am* and *Diwan-i-Khas* were like their Mughal counterparts, only he named them *Sabha Niwas* and *Sarvotbhadra* to provide the Hindu element.

Dr. Yaduendra Sahai has had a long association with the City Palace Museum and is now discharging the duties of its Director. (*There is another note on Jaipur in the pages that follow.* —*Editors*)

Historical Literature on Sawai Jai Singh II

—Dr. R.N. Chowdhuri

A historical review of the available literature on Sawai JaiSingh II, on the occasion of his third birth centenary (3 November, 1988) would reveal that his remarkable contributions to our cultural hiritage are as relevant today as they were during his time. For forty-four years (from 1699 to 1743 AD) he was the most dominant personality in one of the dark periods of Indian history. Jai singh. the son of Vishnu Singh and Indra Kumari, succeeded his father at the age of eleven. It is said that Aurangazeb called him 'Sawai', that is one and a quarter more intelligent than his illustrious ancestors. A consummate diplomat, he is remembered even today for (1) extending his kingdom and establishing dominance over other states of Rajputana (2) the foundation of the new capital city of Jaipur, now called the Pink City; (3) construction of five astronomical observatories and promotion of the study of astronomy (4) revival of Vaishnavism, (5) patronage of Sanskrit scholars and (6) remoulding the local customs and traditions on a secular basis.

SOURCES—PRIMARY & SECONDARY

The **primary** sources on Jai Singh II are archival records, the most important being the *Kapaddwara* records of the royal household available in Rajasthan State Archives. Bikaner. The Devasthan records, the *Nuskhya Punya*, deal with the religious history of Jaipur. Poet Girdhari of Jai Singh's court wrote *Bhojanasara* (dietics) in 1739, which describes the city of Jaipur and its Bengali architect, Vidyadhar Bhattacharya, and is now preserved in the Bhandarkar Oriental Research Institute, Poona.

Perhaps the most well-known and widely read is Shri Krishna Bhatta's *Ishvaravilasa Mahakavya*, a work in Sanskrit by the court poet of Ishvari Singh (1743-1750) written in 1749, which gives a detailed description of the *Ashvamedha Yagya* performed by Jai Singh.

Suraj Mal Mishra of Bundi wrote *Vamsha Bhaskar* in 1841, which is critical about Jai Singh's intervention in the succession disputes of Bundi.

A modern histriographer, Kaviraj Shyamaldas, wrote *Vir Vinod* in 1875, printed by the Mewar State in 4 volumes, tracing the history of Jai Singh with other states of Rajasthan on the basis of a few original letters.

The **secondary** sources of Jai Singh II may be classified into three categories : (1) Monographs and special studies on his astronomical contributions; (2) History of Jaipur State, and (3) General History of Rajasthan.

ABOUT ASTRONOMY—Books, Observatories & Instruments

Recent Books : The first special study about Jaipur obseravtory was made by A. H. Garret, assisted by Pandit Chandra Sekhar Guleri, entitled *The Jaipur Observatory and its Builder* in 1902 (*Allahbad*) which is a pioneering effort, useful and informative.

(2) Sixteen years later, in 1918, G.R. Kaye published his well-known work *The Astronomical Observatories of Jai Singh* (*Calcutta*) which is a scholarly analysis of the astronomical conributions of Jai Singh with special reference to the Samarkand (1393-1449 AD) Scientific School of Ulgh Begh whom he calls a "martyr prince".

(3) Thanks to the initiative of Dr. G.S. Mahajani, the first Vice-Chancellor of Rajasthan University and a distinguished mathematician of Cambridge, the Jaipur Astronomical Society, founded by him in 1946, published a very important and indispensable booklet in 1952. This booklet entitled *Maharaja Sawai Jai Singh II of Jaipur and his Observatories* was written by Prof. M.F. Soonawalla of Physics, Maharaja's College, Jaipur (*Bani Mandir. Jaipur*) Explaining the historical background and the broad theoretical principles of Jai Singh's astronomical studies, the author tells us that Jai Singh took 16 years from 1718 to 1734 to construct his principal observatories at Jaipur and Delhi.

[We may cover this book in some detail, as summed up below. *R.N C.*]

SOONAWALLA'S BOOK

Jai Singh's Own Studies : Jai Singh first studie *Euclid* through the translations of Nasir-ul-Din al Tusi, a Persian astronomer, who had built an observatory at Maragha in 1259 AD and had published his tables as the *Ilhkanic Tables.* Ptolemy's great work *Syntaxis* known in Arabic translation as *Almagista.* the main source of Arab astronomy for centuries, appeared in Europe as '*The Almagest*'.

Jai Singh adopted the tables of Ulugh Beg with the help of Jagannath, a Maratha Brahmin. He is reported to have translated into Sanskrit, Ptolemy's *Syntaxis*, called *Siddhanta and Rekha Ganit*, which are available in City Palace (*Pothikhana*) Library. Renowned Sanskrit scholars, Pandit Kewal Ram and Pundarik Ratnakar, assisted him in the translation work. Kewal Ram wrote *Jin Vinod. Vibhag Sarni* (logarithmic tables). *Tara Sarni* (Ulugh Beg's tables) and *Drig Praksh Sarni* (la Hire's tables).

He despatched learned scholars like Muhammed Mahadi to the Middle East and Padre Manuel de Figueirvado to Portugal to procure books and astronomical instruments. Jai Singh had invited the French Jesuit Father Claude Boudier and Pons in 1734. followed by Father Andre Strobel, a Bavarian Jesuit in 1740.

Observatories : He first built his first observatory at Delhi and then at Jaipur, Mathura. Varanasi and Ujjain. He had invented his own instruments of stone and lime in place of brass, such as *Jai Prakash, Ram Yantra and Samrat, Yantra.*

In chapter III, the author gives details of Jai Singh's astronomical studies covering 15 pages. Perhaps the most important chapter (IV) is the description of his Astronomical Instruments. *Jai Prakash* is the most versatile instrument with a diameter of 27' in Delhi and 18' in Jaipur. Other instruments are *Samrat Yantra, Nari Valaya Yantra, Kapali Yantra, Misra Yantra, Chakra Yantra, Kranti Vritti Yantra* and the most ambitious *Yantra Raj of 7'* diameter in brass, which are unique examples of his love for science. Jai Singh wrote *Yantra Raj Karika* dealing with the many novel features of these instruments.

Prof. Soonawala has thus made Jai Singh's astronomical calculations easily accessible to everyone interested in this field.

A RECENT BOOK ON POLITICAL ACHIEVEMENTS

Dr. V.S. Bhatnagar, in his well-known monograph on *Life and Times of Sawai Jai Singh (1688-1743)*, doctoral dissertation of Rajasthan University, apublished in 1974, has consulted, for the first time, unpublished primary sources of the period. Although the work deals mainly with Jai Singh's political achievements focussing on his role in Mughal court, the intensive wars among the Rajput states, relations with the Marathas and Jats, his cultural contributions have also been studied briefly Development of trade and commerce during his times could have been covered as well. This book has also been published in Hindi by the Rajasthan Granth Academy.

ON A SCHOOL OF SCIENCE & THE RANAISSANCE

Prof. A. Rahman in his monograph on *Maharaja Sawai Jai Singh II and Indian Renaissance (Navrang, New Delhi, 1987)* has attempted to answer the question : Why, in those unsettled times, did he decide to invest in observatories ?

This illuminating study includes interesting and revealing material in chapters on "Motives of Jai Singh"; "Methodology followed by Jai Singh"; "School of Scientists under the Patronage of Jai Singh"; ' Development of Arts and Craft"; and "Development of Agriculture".

He has taken pains to study the contribution on Jai Singh by the Soviet scholars, particularly Sobirov. The book is profusely illustrated.

Prof. Rahman has observed, *(P. 30)* : "His purposes were also political to secularise the calendar; social and cultural -to bring to the people the importance of science and demonstrate its utility and inculcate in them the habit of making observations." He quotes *(P. 30)* from the account of the Soviet scholar, Sobirov :

> "The study of the works of Sawai Jai Singh shows that his scientific school gave not only a new direction in the growth of mathematics and astronomy in general, but also made a number of fundamental discoveries."

Jai Singh reviewed the elliptical movement of the planets, and discussed the elements of the orbits.

Dr. Rahman analyses in detail the scientific activities of Jai Singh given by Maulana Hazoor Allahi in his famous book *'Zij Jadid Muhammad Shahi.'* Praising Jai Singh's technological advancement, the author gives examples of *araish,* the technique of lime -plastering, a big and small furnace called *kharat* and *turfan* for manufacturing guns, a mint, storage of water in tanks and dyeing and printing.

Referring to the geometrical design in the planning of Jaipur, which followed the pattern of a square with broad roads lined by *bazars* and *chaupars* at the cross section of the main roads, Prof. Rahman observes : *(p. 30)*

"He (Jai Singh) was trying to show to his people that through the use of science and technology and the culture, new aesthetics and artefacts could be developed."

In conclusion, the learned scholar, who is a distinguished scientist and Director of the National Institute of Science, Technology and Development Studies at New Delhi, states that Jai Singh collected scientists of different schools of thought and religions together "to synthesise knowledge and give it a secular base, and to use that as a basis of further development of Indian science and society." *(p. 74)*. A critical study of his work would promote understanding of the three major traditions of science—Indian, Central and West Asian and European. The vision of a new future India is perhaps central to his scientific activities". *(p. 77)*.

A HINDI BIOGRAPHY

For readers interested in Hindi, Rajendra Shanker Bhatt, a former Director of Information and Public Relations of Rajasthan, has written a balanced and comprehensive account of Sawai Jai Singh II. His penetrating and in-depth study has been appreciated by the students of history.

ABOUT THE CITY

Dr. Ashim Kumar Roy, in his Ph. D. thesis entitled *History of the Jaipur City (Manohar, 1978)* has devoted three out of seven chapters to Jai Singh : Ch. I : Jai Singh, the Founder of the City, Ch. II : Planning of the Jaipur City, and chapter-VII : Religious Life. We are told that Jai Singh stored water for the city of Jaipur from a nearly stream called *Darbhavati*, which is not traceable now. "He had altogether 27 wives and perhaps 4 concubines, the largest number ever had by the rulers of Amber and Jaipur" *(p. 9)*. Jaipur *Pothikhanu* has 18 Arabic and Persian manuscripts on astronomy, including *LAVAHEULr-QAMAR*, an Arabic translation of the *Chanda Sidhanta* acquired by Jai Singh in 1725. *(p. 17)*.

Roy has summed up Jai Singh's achievements in astronomy as follows :

1. He accurately found out the declination of the ecliptic with his *Samart Yantra.*
2. By observation, he determined the figure of the annual precession of the equinoxes.
3. He revised the star catalogue of Ulugh Beg.
4. He got the tables prepared by indicating the position of the planets for the almanac makers.

Dr. Roy is the first scholar to state that the almanac makers did not follow the correct position of planets in their almanancs. "He failed to create an interest in his countrymen in observational astronomy" (*p. 18*).

To a devout Hindu, Jai Singh was a defender of Hindu faith, for he installed the idol of *Govindadeva* in his palace in Jaipur in 1735. He also brought four Vaishnava images to Jaipur from Vrindaban e.g. Gopinath, Radha Damodar, Gokulananda, and Radha Vinode (*p. 26-28*).

Quoting Tod, who has given credit to Vidyadhar for the design and execution of the city of Jaipur, the learned scholar, without any supporting evidence, states : "The original plan of the city of Jaipur was *probably prepared by Jai Singh himself.* (*p. 41*). According to Dr. Roy, the width of the road in Johari Bazar was 101 ft and the smallest lane (Sonthliwalon ka Rasta) was only 15 ft wide.

The book deals with the decay (1800-1835 AD) and growth of Jaipur (1835-1892) and its modernisation (1922-1940).

HERITAGE

One of the recent publications on Jaipur is the *Cultural Heritage of Jaipur*, a collection of articles edited by J.N. Asopa and published by the Rajasthan History Congress in 1979. In this book, **Ch.** 3 deals with "Jaipur and its Environs—a Study in Architecture" by Dr. Satya Prakash, former Director of Archeology, Rajasthan (*p. 12-29*) **Ch.** 4 "Sawai Jai Singh, Patron of Architecture" by Yadvendra Sahai (*pp. 30-42*) **Ch. 5** "Town Planning in Jaipur" by Dr. A.K. Roy, (*pp. 43-47*) **Ch. 8.** "Sawai Jai Singh's Contribution to Culture" by Dr. V.S. Bhargava, (*pp. 63-75*) **Ch. 13**, "Contributions of Jaipur to Sanskrit Literature" by Dr. Prabhakar Shastri (*pp. 201-236*).

Dr. Shastri has mentioned that 17 Sanskrit scholars had composed 72 works relating to ethics, law, grammer, astrology, literature, history and incantation. Of these works, Goswami Shiv Nath Bhatt wrote 40 books; Kavi Kalanidhi Shri Khrishna Bhatt composed 7 works; Kevalram Jyotishry wrote 5 books; and Jagannath Samrat three works, including '*Ishwar Vilas*' All these works are very important. (*p. 209-10*).

[*Editors' Note : We are reproducing some of these essays or their extracts in this number.*]

SOME POPULAR BOOKS

We have a number of popular books on the History of Jaipur by reputed historions like Sir Jadunath Sarkar, Mathura Lal Sharma, Thakur Fateh Singh Champawat, which are stimulating and useful.

Jaipur Gazetteer, compiled by Major C.A. Baylay, Political Agent, 1876 is a rapid survey of the development of Jaipur.

The well-known German work of Breitzler entitled *JAIPUR STUDIEN ZUR STADT UND SOZIAL-GEOGRAPHIC EINER INDISCHAN GROSS STADT*, published by Ruhr University, Bochum, 1970, is available in the Rajasthan University Library.

Among the books on general history of Rajasthan, the first work was published in *1829*, by James Tod entitled *Annals* and *Antiquities of Rajasthan*. A number of text books on Rajasthan history are also available written in Hindi by Dr. G.N. Sharma, Dr. V.S. Bhargava, Dr. Kalu Ram Sharma and Prof. Divakar, which only provide glimpses of Jai Singh's political achievements.

Dr. R.N. Chowdhuri, a Jaipur-based history scholar, was formerly Director of College Education, Government of Rajasthan.

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Some Recent Books about Jai Singh II & His City

Comments by Mohita Kapur

(A) **Jadunath Sarkar** : A HISTORY OF JAIPUR

Orient Longman, New Delhi, 1984. pp. 416, Rs. 175

The manuscript of his book was originally written in 1939-40, but it was published in 1984, The fact that Jadunath Sarkar agreed that, if so desired, some omissions might be made from the manuscript reflects that it was desired to be a favourable comment by the sponsor, Maharaja Man Singh II, who commissioned Sarkar to write this book. However. it was published without deletions. The manuscript has been edited by Raghubir Singh of Sitamau.

Generally speaking, Sarkar is obsessed with the typically "medieval" Indian backwardness—conservatism, feudalism, inferiority, the tradition of anti-modernism.—and holds it responsible for all Indian failures against enemies who obtained foreign help (*e. g.* the Rajput.... "humiliation by Marathas and their French-led battalions").

A better title of the book would have been "A History of Kachchawahas", for it concentrates more on dynastic achievements and less on the State as a whole with its masses and their preoccupations.

Care has been taken to prove Col. James Tod (who wrote *Annals and Antiquities of Rajasthan*). and the local tales and bardic sources of history wrong, wherever possible. Their inauthenticity has been emphasized upon and argued out.

Sarkar has painstakingly disproved the prevalent notions, to thwart the grip of tradition and "gossip over historical facts :"..... "an authentic account must henceforth replace the ignorant or prejudiced outpourings of bardic traditionalists and the short perfunctory and unfair narrative which Lt. Col. Tod has vouchsafed to the annals of the most illustrious dynasty of Rajasthan........" Sarkar has apparently tried to do justice to whatever he portrayed; but he did leave some ground uncovered and. therefore, his analysis remains one of a limited perspective. It ends up by being an uncritical eulogy.

The Kachchawaha dynasy has been praised at every turn for its bravery and military exploits. Jai Singh's achievements are considered extremely praiseworthy : "the family fortunes and prestige had sunk very low and the future looked hardly more promising........But the glory of the Kachhawaha royalty was retrieved by the genius and opportunism of Sawai Jai Singh II and raised to an even loftier pitch than under the great Man Singh or Mirza Raja Jai Singh".

Jai Singh has been defended in his policy towards the Mughal Emperor :...."if the life work of Jai Singh did not benefit the empire as Man Singh's did or the first Jai Singh's had done, it was not his fault".

Details of events have been given, for which a lot of hitherto (1940) unused source material from the Jaipur State Archives has been used.

Jai Singh's efforts (during his first subedari of Malwa made routes safe for traders (1714-17). His subduing the Jats led by Churaman was indicative of a "statesmanly policy". His Maratha policy (second subedari of Malwa) is considered pratical—as that of a "true statesman and experienced man of action". It was the policy of coming to terms with the Marathas by mutual concessions and living amicably by their side. Diplomatic appeasement and war had to be used only as the last resort. Indeed, the best word used by Sarkar for Jai Singh is "opportunistic".

An interesting description of Peshwa Baji Rao's meeting with Jai Singh in 1736, at Jaipur is given : he (Baji Rao) had the "manners of a moss-trooper" blowing smoke into the face of his host, while Jai Singh played the "perfect host", as a "first class grandee of the polished court of Delhi".

Opportunistic as he was, Jai Singh apparently realised the futility of backing a spent force, the Mughal Empire—and moulded his Rajputana and Maratha policies accordingly. He also aimed at acquiring the "local hegemony". Sarkar feels he sought to give political unity to the *Dhundhar* country by acquiring *Parganas* through formal imperial rescripts—it was to be a legitimate hold, a rational and systematic policy.

Though Sarkar refrains from commenting directly on Jai Singh with regard to his policy towards Raja Budh Singh and his State of Bundi, a subtle remark points at him :...."this injustice to the legitimate heir (Budh Singh's son Umed Singh) of Bundi began a course fraught with the greatest evil to Rajputana". As history stands witness, almost all principal States of Rajputana were involved in the subsequent war of succession.

The Hurda Conference of 1734, which had been called to unite Rajput rulers and to chalk out their program against Maratha incursions, does not find any mention with reference to Rajput-Maratha relations and Jai Singh. In the chair was Maharana Jagat Singh of Udaipur. Being deprived of its leadership, Jai Singh ceased to take any interest in its efforts.

Though Jai Singh's plans of establishing a regional hegemony met with failure, especially because of his weak successors, Sarkar has made an important observation : "Absolute local autonomy was the life-breath of every Rajput State and Sub-clan, however small"-and rightly. this feature was to dominate Rajputana politics till the acknowledgement of British paramountcy. Sarkar minces no words : "The noblest Hindu martial race" could not forget 'their petty feuds and merge their local independence........for the sake of mutual defence and progress........" Rajputana, therefore, became a mere "geographical expression", a bundle of warring atoms, as Prof. M.S. Jain says in his book *"Adhunik Rajasthan Ka Itihas"* (*Panchsheel Prakashan Jaipur, 1988, pp 428, Rs. 60/-*).

The city of Jaipur has been devoted a whole chapter (out of 5 on Jai Singh II). Sarkar has quoted from accounts by European travellers to emphasize the impressive character of the city, its neatness, methodical lay-out, and attention to details of beauty and planning. Sarkar is less overt in his praise of Jai Singh's achievements in astronomy. No new discoveries are attributed to him (even those of the instruments are accompanied with doubt).

Contrasting with what A.K. Roy quoted from the Bundi court-poet Surya Mal Mishran, Sarkar has quoted an extremely flattering paragraph from *Vamsha Bhaskar (IV) 3089-3102 (p 233)*. This raises a question about his motives.

Quoting forms of address from letters, Sarkar has projected Jai Singh as possessing unmatched power and military leadership in Rajputana. He has been portrayed as a "Hindu ruler", paying heed to his co-religionists—he got the *jaziya* tax as well as the practice of attaching the property of deceased religious men abolished.

Jai Singh's works of public charity and social reform too have been touched upon. For the failures of the latter, Sarkar blames the "backward self-willed society" and rightly so, for social change needs the preparation of the mental attitudes and a social climate of receptibility.

Determined to shower praise on Jai Singh, Sarkar completely overlooks Jai Singh's pledge to the Mewar Maharana, which was to bring havoc on Jaipur State after his death. (Jai Singh had promised to make his son by the Princess of Mewar his successor, even if he was not his eldest son). Roy similarly. refrains from expressing an opinion on it. M.S. Jain, however, has mentioned this as one of the two principal wrongs done by Jai Sing to Rajputana by his selfishness and short-sightedess. The other was not letting the Hurda Conference meet with success in its endeavours.

(B) V.S. **Bhatnagar** : LIFE & TIMES OF SAWAI JAI SINGH—

Hindi Granth Academy, Jaipur. 1972. pp.227 Rs. 19.

The year 1712 has been identified as a turning point of sorts—with the death of the Mughal Emperor Bahadur Shah, a number of changes came about. The principal one was a change in the Rajput perspective of Mughals; they realized the limitations of loyalty to the decadent empire. This is the opinion expressed by Prof. Bhatnagar, but not well argued with post-1712 occurrences. It was primarily Jai Singh who exhibited this realization, and that too, almost two decades later.

It was also after 1712, that Jai Singh's sphere of influence was to enlarge, and more so after 1720. Subjugation of Jats in 1722 is highlighted for the commercial prosperity that followed in its wake.

Prof. Bhatnagar has also tried to shed new light on Jaipur-Kota relations by arguing that Jai Singh and Durjan Shal of Kota were not antagonistic to each other, as is commonly believed.

With regard to his pledge to the Mewar Maharana (mentioned above), Jai Singh has been defended by illustrating his attempts to prevent a future war of succession between Ishwari Singh (the eldest son) and Madho Singh (son by Mewar princess) by giving the latter a jagir equal to a small state. But obviously enough, the harm could not be prevented.

As regards Jai Singh's Maratha Policy, Prof. Bhatnagar is of the opinion that he wished to make the Marathas a pillar to support the crippled Mughal Empire, having realized that a martial solution was neither possible nor desirable. What is more convincing, however, is that Jai Singh also desired to maintain his influence in central Malwa by acknowledging Maratha dominance in southern Malwa. Also, Jai Singh is said to have felt that it was in Maratha interest to have him as mediator between them and the Mughal Emperor; but again, this is not convincingly argued.

With regard to relations with Bundi, Budh Singh has been held guilty of irresponsible conduct, and Jai Singh has been defended by the argument that he did not desire to unseat Budh Singh during the latter's life-time, but was forced to.

Incompatible relations between Udaipur Maharana and Jai Singh have been held responsible for the failure of the Hurda Conference.

Unqualified praise has been showered on Jai Singh for his diplomacy, intelligence, social reform attempts, martial abilities, administration, etc; and his "extra-ordinary achievements".

However, this kind of evaluation appears rather one-sided. On a more critical assessment, Jai Singh's life and achievements seem centred more around his selfish ambitions and aspirations, and less motivated by far-sightedness regarding interests of Rajputana as a whole. His desertion of prince Azam, his Maratha policy, his attitude towards Budh Singh of Bundi, his pledge to the Mewar Maharana, and his attitude towards the Hurda Conference adequately reflect this. His dominance over other Rajput rulers was as much a result of the absence of challenge from a person of equal calibre in Rajputana, as of his own capabilities—it was luck, as much as his strength.

The chapter on Jai Singh's administration has been done extremely well—some details of

(*Contd. on next page*)

political, financial, judicial and land revenue administration have been stated with well-documented source material. The chapters on political history are replete with factual information which gets dull, at times, going into irrelevant details (*e.g.*) the meeting of Peshwa Baji Rao and Jai Singh....''they sat under a mango tree on a carpet.......'')

Undoubtedly Jai Singh's achievements in the field of his ''extra-curricular'' activities were great—especially in the context of his times and circumstances. A whole chapter has been justifiably devoted to his ''service'' to science, art and literature. His open-minded synthesis of Indian astronomical methods with those of Greece, Central Asia and Europe was indeed commendable.

The monuments he added to Amber are fine specimens of strong architecture (Nahargarh, Jal Mahal, Jaigarh). The city of Jaipur was not merely built to cater to necessities of royalty; seven of nine blocks were reserved for the residence of masses and their markets. Anything about the lay-out of the city would only be needless reiteration—its excellence is a well-known fact.

Literary writings of Jai Singh's times have also been listed carefully as his patronage of learned men. Most writings were based on *Dharma Shastras*. The principal scholars were Janardan Bhatt Goswami, Chakrapani, Niketan Goswami, Ratnakar Bhatt Pundarik, Brajnath Bhatt and Shri Krishna Bhatt, among many others. His attempts at social reform, though failures, were indicative of his progressive ideas. His last days have not been written about at all.

On the whole, the book is a well researched and documented work which initially drags owing to its emphasis on minute detail.

(C) Rajendra Shankar Bhatt : **SAWAI JAI SINGH**
National Book Trust, New Delhi 1972 pp. 204
Price Rs 3.50 **(in Hindi)**

The book is interesting because of its lucid diction and journalistic approach to historical writing, which otherwise often gets dull because of the emphasis on factual detail.

Eight of the thirteen chapters are devoted to Jai Singh's political activities, and among the rest, one each to astronomy, the city of Jaipur, the *Ashwamedha Yojna* and his patronage of literature.

The one on *Yajna* is particularly interesting for the additional information it offers about various *Yajnas* in general, and the *Ashwamedha* in particular. The *Yajna-sthal* was near the ManSarovar (today's Jal Mahal). A vivid description of other memorials and sites is also incorporated.

The chapter on Jaipur city and its lay-out also furnishes information of basic interest for a layman; for example, the Nahargarh fort was earlier called Sudarshangarh. The road from Tripolia divides the perpendicular roads so that nine equal *chokris* (चौकड़ी) have been created. These were kept nine in number as symbols of Kuber's (the lord of wealth) nine treasures. The *chaupars* (चौपड़) also served as water tanks. Water also flowed in the centre lane dividing the main roads in two in the ''once-upon-a-time'' Jaipur.

The concluding chapter discusses the controversial descriptions of the last days of Jai Singh given by Surya Mal Mishran (*Vansha Bhaskar*) and Shyamal Das (*Vir Vinod*); and though the author sees no reason why Mishran should have deviated from fact, he refrains from reaching a conclusion.

Writing in 1971-72, the author lamented the lack of historical writings on Jai Singh. (Quite a few have appeared since this work —*M K.*) and concludes that it was possibly due to the ''exceptional qualities and outstanding merit'' of Jai Singh which posed a great challenge to the historians undertaking an evaluation of the ruler. To his own euology of Jai Singh, the author has finally added excerpts from the writings and speeches of personalities like Jawaharlal Nehru, Presidents V. V. Giri and Zakir Hussain.

It makes good reading, but is once again reiterative of the tradition of praise that has been showered upon Jai Singh for his merits and achievements as a statesman, a builder—and all else.

(D) Ashim Kumar Roy : HISTORY OF THE JAIPUR CITY
Manohar Publications, New Delhi 1978. pp 260

Ashim Kumar Roy has concentrated more on Jai Singh's achievements as a builder and town-planner: ''The planning of the new capital and the implementation of the plan showed not only his vision but also his administrative ability. No other king before him, however powerful, had been able to construct a planned city in India. As builder and town-planner, he was perhaps second to none in the history of this country''.

He is careful enough to restrain himself from giving an opinion on controversial matters *e.g.* Jai Singh's last days, about which two poets have written entirely different accounts. According to the ''*Ishwar Vilas Mahakavya*'' of Shri Krishna Bhatt (the court poet of Jaipur), composed in 1749, Jai Singh devoted himself to the study and practice of Vaishnavism and other religious matters. But according to ''*Vansha Bhaskar*'' (1840, Surya Mal Mishran the court poet of Bundi) Jai Singh's last years were spent in drunkeness and debauchery. Roy merely gives the explanation

(*Continued on next page*)

Manuscripts in the Pothikhana of Jaipur

Glimpses of Historical Information

Gopal Naryan Bahura

The **Pothikhana** of Jaipur has been a repository of important and valuable manuscripts in Sanskrit, Hindi, Rajasthani, Arabic, Persian and Urdu, written during the last seven centuries. Dealing with a variety of subjects and containing excellent specimens of calligraphy and illustrations of high class paintings, these *MSS* collections had their beginning long before Sawai Jai Singh founded the city of Jaipur.

Though the manuscripts collected by his ancestors were also quite important, care to sort out (with seals) and to preserve them appears to have been taken during the time of Mirza Raja Jai Singh and his son, Ram Singh. However, Sawai Jai Singh established a regular department for this end in his new capital, Jainagar. His keenness to collect rare and important manuscripts is evident from the efforts made to acquire a copy of *Bhushundi Ramayana* through Kalyandass,

(Continued overleaf)

SOME RECENT BOOKS

as Bundi's bitter memories of Jai Singh's intervention in the State as the cause of the "unnecessarily harsh judgement".

Roy has indentified the periods 1723–29 and 1740–43 as the "most fruitful" years of Jai Singh's life. The activities he undertook in these two blocks of time are those "for which he is remembered". These are divided into four categories : (i) Planning and Construction of his capital, (ii) Enlargement of the State of Amber and establishing its leadership over the other States of Rajputana, (iii) Building of five astronomical observatories and the study of astronomy, and (iv) Reform and revival of Hinduism, particularly of Vaishnavism, in northern India.

In his opinion, Jai Singh was a clever politician and statesman, a learned man whose academic interests "were mainly religion and astronomy".

Jai Singh's political achievements have been dealt with only briefly, as Roy's main focus is on the City of Jaipur and its development. Jai Singh's interests in astronomy, town planning and religion have "deserved" close attention as they have left "a lasting effect on the character and the look of the city".

In Roy's opinion, Jai Singh's contribution to astronomy was the correction of certain astronomical constants. Some new instruments were also devised for this purpose. His contribution, apart from building the observatories, is considered "negligible", because he deviated from the mainstream of Hindu Astronomy in his method of calculations. Jai Singh's technical achievements (despite being labelled 'negligible"), were (a) finding out the declination of the ecliptic, (b) the designing of the Samrat Yantra, (c) finding out the accurate figure of the annual procession of the equinoxes and (d) revising the star catalogue of Ulugh Beg.

In the religious sphere, in spite of the heavy religious atmosphere, Jai Singh kept aloof from the people's religion of his times (*Nath Panth* or *Dadu Panth*). He tried to revive many *Yajnas* of the vedic times and became famous as a performer of the *Ashwamedha* All praise for Jai Singh, Roy also writes about his attempts at reforming monastic orders. In his opinion, Jai Singh tried to make Jaipur an important Hindu Centre—it has more temples today than all north Indian cities, except Varanasi.

One out of seven chapters has been devoted to Jai Singh, and largely the traditional sources as Tod, Kavirrj Shyamaldas, Surya Mal Mishran have been used, apart from others like Kaye and Garret and Guleri (on observatories). Other chapters are on subsequent developments in the life of the city. The book makes a good general reading.

* * *

After going through these books, one still feels the inadequacy of historical interpretation in terms of Jai Singh's motives and goals in a long-term perspective. It is difficult to accept an absolutely uncritical, in fact extremely praiseworthy, analysis, for no human has been perfect so far—and one can safely say, no one will ever be.

Besides, some comparative analysis of the science of town-planning, architecture and astronomical beliefs and methods of the India of Jai Singh's time and the West can also be looked into profitably to fill a blank in history.

Another notable fact is that all prominent scholars of Jai Singh's court were Bengalees.

One wonders about the state of religion in the context of masses during his reign.

Also, a systematic enquiry into the condition of masses, their means of livelihood, their handicrafts and cottage industry products and the nature of trade would be fruitful to understand Jai Singh's policies in these respects and only then would his real contribution be assessed, for his political, astronomical and architectural achievements reflect but one face or facet of his personality.

A young scholar, Mohita Kapur is teaching History in the Kanoria College, Jaipur.

pupil of Swami Valmik *[Arzi No. 565, Descriptive list of documents in the Kapad-dawara collection, Jaipur, Part I published by National Archives of India, 1971.]* and the purchases made through Chaturbhuj Kashmiri, Abdullah Najumi and Hakim Misi Jaman Khan of Jusi etc. between 1785 V.S. (1728 A.D.) and 1795 V.S. (1738 A.D.) *[Catalogue of Manuscripts in Maharaja of Jaipur Museum, 1971 A.D. pp. 10, 11, 14, 15, 74, 75 etc.* It is known from the *bahis* (account books) and other archival papers *[Existing in the Kapad-dvara (Department of the personal store etc. of the Maharajas). Some Lekhakas, who wrote books for Sawai Jai Singh have also made a mention of his 'Pustakagrha' in their colophonic remarks.]* dating 1794 V.S. (1737 A.D.) to 1811 V.S. (1754 A.D.) that the *Karkhanas* (departments) established by Sawai Jai Singh were named as *grhas* (houses of stores), *Pustakagarh* and *Chitra-grha* were two of them which afterwards came to be known as *Khasa Pothikhana* (the Royal Library) and *Suratkhana* (Paintings Department) from the time of Sawai Madho Singh I. A number of skilled calligraphists, painters, poets and scholars was attached to the usual staff for the upkeep of the stores, who added to the stock with their accomplishment. The employees were mostly hereditary. Whenever a talented person came to a ruler, he was given employment on a vacant post or by creating a new one for him.

AMVALI, KHASA-MUHAR & POTHIKHANA COLLECTIONS

The collections continued to increase with new purchases and additions by the employed and attached poets, scholars and artists, and occasional presents received by the rulers, The queen-mothers, *Maharanis* and other inmates of the seraglio also maintained their own collections. Some of them also wrote books in their leisure time. Their belongings were called '*amavali*' and after their deaths, the same were taken over by the respective departments and *Karkhanas.* That is why a note '*amavali se aaee*' (received from the '*amavali*') is noticed for such articles in the record or on the upper and the last leaf of manuscripts.

The most valuable and important assets were kept under '*Khasa Muhar*' or the personal seal of the ruler, which was opened and put back only under his orders by the '*Khasa-muhar Officer*'. A proper record of the articles taken out and/or placed back was kept by the store-keeper. A counter-entry was made by the *Khasa-muhar Officer* also. The *muhar* (seal) remained in the custody of the Maharaja himself and was issued to the Officer whenever needed. Thus such manuscripts were issued to the usual staff of the *Pathikhana* only to be copied or mended, and the same were placed back after the needful was done. Copies of very important manuscripts, under *Khasa Muhar* are found to have been prepared by the later *lekhaks* or scribes. Consequently two collections came into extence :— (1) **Khasa Muhar Collection** and (2) **Pothikhana Collection**, which remained in the charge of Pothikhana officials. A third collection was added in 1962 V.S. (1905 A.D.) when the manuscripts of Ratnakar Pudarik, guru of Sawai Jai Singh, and his descendents were acquired and preserved in the *Pothikhana.*

The manuscripts of *Khasa Muhar Collection* number above 7800, and these may be put into three cotegories according to their period of collection and creation—(1) Manuscripts belonging to pre-Sawai Jai Singh period; (2) those collected, composed and written for Sawai Jai Singh and (3) others related to post-Sawai Jai Singh period, more apporopriately, the Sawai Pratap Singh period.

In the first category, a single manuscript bears the date of Raja Bharmal's time, a few are contemporary of Raja Man Singh (1589 to 1614 A.D.) and the largest number is of those collected, composed and written for Mirza Raja Jai Singh and his scholar son, Ram Singh I (1667 to 1689 A.D.). Only a few, but important ones, bear the dates of Kanwar Kishan Singh and his son, Raja Vishnu Singh, grand-son and successor of Ram Singh.

SAWAI JAI SINGH COLLECTION

Collections made by Sawai Jai Singh may be roughly classified as under :—

(a) Published books, maps, charts and manuscripts (mostly astronomical) acquired from abroad;

(b) Manuscripts of astroronomical works written by scholars under his patronage;

(c) Works on religion and devotional philosophy composed by scholars of different *sampradayas* for him, some of them finally amended by himself;

(d) Manuscripts of important works of general interest, related to various branches of learning, acquired by him or copied out by his *lekhaks* in his *Pustakgriha.*

The third period begins with the sons of Sawai Jai Singh, Sawai Ishwari Singh and Sawai Madho Singh I. His own compositions are also available in the collections.

SINCE PRATAP SINGH'S TIME

But the most conspicuous figure in the post-Jai Singh age was Sawai Pratap Singh, an eminent poet of Hindi. There are about three dozen works written by him. Manuscripts of his own compositions, as well as those of the members of his poetic circle, form the largest group in this section of collection. The *Pandits* and *Lekhaks* remained busy in editing, copying and arranging his writings, according to their subjects, descriptions and tunes etc.

Though the compositions of Sawai Pratap Singh and other poets of his court centred round their devotion to the theme of Krishna and Radha they also represent the social and domestic conditions of the time. The allied arts of music and painting also developed during this period, and Jaipur became a centre of these noble prusuits.

The tradition was maintained during the reigns of Jagat Singh and Jai Singh III also, and many goood poems were written by the court-poets and others. Padmakar, the famous Hindi poet, flourished in the court of Jagat Singh.

Then came Sawai Ram Singh and this was a period of all round progress in Jaipur. The collections of *Pothikhhna* became richer with the edition of new writings and important printed books.

(A catalogue of the *Khasa Mohar* collection has been prepared and author-wise index to the registers has been published. The manuscripts of the other collections are above 5000 in number, while they have still to be fully catalogued.)

A cursory survey of these manuscripts will show that though mostly eulogical (especiallly *Bhasha Mss*), they cover a wide range of subjects and provide much useful data for study in various branches of learning. A few points, noted below, may be of interest to scholars :—

The **Earliest dated Manuscript** in these collections is a copy of *Bhuvanadipak-Virthi* by *Sinhatilaka Suri* written at Bijapur in 1326 V.S. (1269 A.D.). The next oldest copy is that of *Vidyananda-Vyakurana* dated 1441 V S. (1384 A.D.).

There are copies of the *Samhitas* of all the four *Vedas* and Sayana's commentary dated the last quarter of the 17th century. The collections are rich in respect of manuscripts dealing with Vedic rituals. Copies of the later ones primarily belong to the time of Sawai Jai Singh (1699-1743 A.D.).

There are numorous works on *Dharmashastra*. Some of them were complied for Sawai Jai Singh; and the earlier works seem to have been collected for reference. Almost all the *Smritis* and works by distinguished authors are available.

Similarly, there are copies of *Puranas* and *Upapuranas* written in a fine hand-writing. The *Vishnavakuta-chandrika*, commentary on *Vishnu Purana* by Ratnagarha Bhattacharya, scribed in 1702 V S (1645 A.D) in the reign of Jai Singh I at Aurangabad, is very important and rare. Commentaries on *Bhagavatam* by all the eminent authors are found in the collections. An index to various *Puranas*, prepared by the court *pandits*, is very useful.

Basides the *Upanishads*, and general philosophy (*Vedanta*, *Nyaya*, *Sankhya* and *Yoga*) devotional philosophy was a subject of great interest to Sawai Jai Singh. He collected all the principal works of the founder exponents of the different *Vaishnava* Sects, including their commentaries of *Vyasa-sutras* the *Bhagavata* and *Gita*. These manuscripts are unique sources for the study of the subject.

Some idea of the works written under the patronage of some of the rulers may be had from the following :—

ABOUT RAJA MAN SINGH

Daman Manjari, a drama (in Sanskrit) composed by Mohan Kavi, contains an internal evidence that it was staged in the court of Raja Man Singh I, and *Karnata* artists adored his court. It also provides information about some social customs and court ettiquette.

In *Mansinhapratapa Kallola* (Sanskrit) a poem of Trimalla Kavi, a description of the royal insignia of Raja Man Singh is given e.g. *Chhatra*, *Chanwar*, horses, elephants etc.

Two most important poems, *Manacharitas* (in Bhasha) by Amrit-rai and Narottam Kavi, deal with the life and achievements of Raja Man Singh. The accounts described in them can be taken as contemporary evidence for many historical events. They also contain important references to the socio-economic conditions of the time. Amritrai gave the date of his composition as 1642 V.S. (1585 A.D.), the twenty-ninth year of Akbar's reign, and the manuscript bears the date of script as 1670 V.S. (1613 A.D.) just one year before the death of Raja Man Singh. Narottam's work is more detailed and it was scribed by Manohar Mahatma, a favourite *lekhak* of Mirza Raja Jai Singh in 1697 V.S. (1640 A.D.). (In both of these contemporary poems, there is no mention of the feast-episode, said to have taken place at the time of Kunwar Man Sihgh's visit to Udaipur, while many other historical events are described therein).

In *Manvamshavarnana* by an unknown author, there is an evidence of the acquisition of Shilamayi (idol of goddess Durga) from Bangadesha and the construction by Raja Man Singh of a temple of the goddess near the palace. Also, there is a reference to the five coloured flags and the location of the palace and the temple on the bank of the Mahavata lake.

MIRZA RAJA JAI SINGH

Gopal Bhatt, son of Damodar Tailang, has given a vidid account of the court of Mirza Raja Jai Singh. He asserts that he was an eye-witness to the account rendered by him—it is not based on hearsay. The manuscript is dated 1718 V.S. (1661 A.D.) and bears a seal of Mirza Raja's time.

The famous Hindi poets Behari and Kulapati flourished in his court; and the latter continued till the time of Vishnu Singh (Jai Singh's great-grandson) for whose pleasure he wrote *Durga-bhakti Chandrika*. Perhaps it was Mirza Raja Jai Singh at whose instance the drama *Abhijnan Shakuntla* of Kaildas and *Ratnavali* of Shri Harsha were first translated into Hindi. The

(*Continued*)

latter translation was by Padmapani, while the name of former translator is not known.

Mirza Raja's taste in other branches of learning is evidenced from other manuscripts collected by him e g. copies of the four Vedic *Samhitas*, all standard Sanskrit *Kavyas, Vaishnavakutchandrika, Parasiprakash*–a grammer of Persian rendered into Sanskrit and containing Sanskrit equivalents of Persian words and *Chhandogopalam*, a rare prosodical work by Kashinath.

Two of his *Ranis* were also interested in having good books in their collections. Several manuscripts are marked to have been written for Maharani Chandrawatiji and were consequently received from the *Sarkar* in the Pothikhana, as for a example, copy of *Rasikpriya* of Keshavdas (*ms 1847*, where the scribe has noted this fact.)

This manuscript has got a few decorative figures of Krishna with cows, and others representing the early art of painting at Amber.

Similarly, Rani Anand Kunwari of the Chauhan family (daughter of Shyamdas of Karauli) has been praised as particularly interested in acquiring knowledge, giving alms and devoting herself to the meditation of Hari.

[A couplet to this effect is noticed on the extra leaf of a copy of *Behari Satsai.*]

RAM SINGH

Mirza Raja's son and successor, Ram Singh can be regarded as the original builder of the *Pothikhana* collection. We come across his seal dated 1718 V.S., bearing the letters रामस्य' and an effigy of a lion put on more than 1000 select manuscripts, though an earlier seal of his father's time date 1069 A H. and accession note dated 1075 A H. are also visible on a lesser number of books.

Ram Singh himself was an author of *Rupamanjari*, *Dhatumanjari* (both in Sanskrit) and *Chhavitarang* (Hindi). The authorship of *Rajopayoginipaddhati* and a drama *Janaki Raghavam* is also ascribed to him.

Harijivan Mishra was one of his teachers, as evidenced by a note written on a fragmentary copy of '*Pingal–Hamir*', saying that fourteen leaves were issued to Harijivan Mishra for teaching. The manuscript bears the seal of Ram Singh.

In a drama, *Shringarvapika*, it is indicated in the Sutradhar's speech that the author, Vishwanath Bhatt, taught and dedicated his work to Ram Singh.

Most of the manuscripts copied for Ram Singh are by Ramkrishna and Ramnath Pandits, whom he took with him to Assam and Afghanistan during his postings there. Frequent reference to *Rangamati* and Jomrud are found in the colophonic remarks. Ram Nath continued to be active in the time of Vishnu Singh also.

From a small piece of poetry '*Kridavinod*' by Mohanrai Patur, a maidservant of Ram Singh, it becomes evident that the ladies of the harem were also educated and trained in the art of poetry.

KUNWAR KISHAN SINGH

The promising career of Kunwar Kishan Singh, son of Ram Singh, was cut short in the prime of youth. He has left manuscripts in evidence of his interest in the fine arts of music, poetry and painting. He acquired a valuable manuscript of *Rasapradipatika* on *Sangitaratnakar* Marathi by Nurkhan. The copy is decorated with four very fine illustrations representing the Deccan school of painting and was written at Jaisinghpura (Aurangabad) for Maharajkumar Kishan Singh in 1737 V.S. (1680 A.D.). Janardan Bhatt composed a work *Kishenvilas* comprising 710 *dohas* on moral cunduct. A 456 ft. long horoscope of this Maharajkumar is embellished with very fine illustrations, which stand as specimens of painting in Amber in the later 17th century.

VISHNU SINGH

Manuscripts belonging to the time of Vishnu Singh, grandson and successor of Ram Singh, represent his interest in Agamic works and drama. There are stray verses about his bravery in operations against the Jats of Mathura and Agra districts. A reference to his founding Vishnupura is also noticed in *Sawai Jai Singh Charit* by Atmaram Kavi, who has given a detailed account of Jai Singh's life and achievements. The copy is contemporary, but unfortunately it remained incomplete.

With his guru, Ratnakar Dikshit, Sawai Jai Singh performed the daily rituals, observed *vratas*, distributed the sixteen gifts (*sodasa Mahadan*) and organised performance of the big *Yajnas* e.g. *Vajapeya*, *Agnistoma Pundarika* and *Ashvamedha*. In *Ramavilas Kavya*, the author Vishwanath Bhatt gives an eye–witness account of the *Vajpeyayajna* performed by Ratnakar Dikshit in 1765 V.S. The manuscript is dated V.S. 1766. Ratnakar compiled a voluminous Dharmshastric book *Jaisimhakalpadruma* for Jaisingh.

SAWAI JAI SINGH : BOOKS ON ASTRONOMY

Much ink has already been spilt by the scholars in the country and abroad in describing the interest, work and achievements of Sawai Jai Singh in the field of Astronomy, Books written by foreign authors also were collected by him for study and the same now constitute a valuable section of the *Pothikhana*. Some of the most important works are mentioned here :— [For other works the reader is requested to go through "*The Literary Heritage of the Rulers of Amber & Jaipur*"–*Introductory portion, pp. 54 to 59.*]

(a) European Books

(1) *Astrological Tables* by Philips of Hire K.M. 7832 presented to Sawai Jai Singh by Joseph Du Boio on 10th September, 1732 A.D.

(2) Grosser : *Atlas uber die Ganze Welt* (A large Atlas of the whole world) published by Johann Paptist,

(*Continued*)

Homanne in 1725 from Nuremburg. Acquired by Sawai Jaisingh in 1730 A.D. [Mr. Frederick Liest, a scholar from Princeton University, who visited the City Palace Museum in April, 1978, pointed out that he had not come across anywhere any copy of this *Atlas* except the one in the University of Princeton. He further pointed out that this copy maintained its original binding.]

(3) *Pathway to Knowledge* by Robert Recorde on the principles of Geometry in two parts; (printed by Paules Churchyard in London in 1551 A. D.)
(The earliest printed book in the collection.)

(4) *Ad Astrorum Indicia Facili* by Dr. Chardi Dario; (printed in Italy in 1557 A. D.)

(5) *Historiae Coelestics Britannica in 3* volumes by Flamsteedious; (printed in London in 1725 A. D.)

(6) *The Seaman's Kalandar* (16th century.)

(7) *Description and use of sector & other instruments;* (printed in London in 1636 A. D.)

(8) *Observations Chinoise* by F. R. Gaubil of the campagnic of Jesus; (printed in 1732.)

(b) Persian and Arabic Books

(9) *Zich Ulughbegi* Translated into Sanskrit in 18th, (Acquired for Sawai Jai Singh from Surat through Nancaram Joshi.)

(10) *Sarah Shamsia Hisab*-by Moulana Ali Barjandi–Arabic 924 A. H. (Acquired in 1725 A. D.)

(11) *Tahrir-ul-Majisty*-by Hakim Batati Musa Unani & Aristotles 16th c. (Acquired 1725 A. D.)

(12) *Saraha Tazkirah Mulla Nizami*-by Mulla Nizami Hasan bin Mohammed Neshapuri alias Nizam Naimullah. Arabic (Acquired 1725.)

(13) *Sarah-e-Chighmani*-by Md.-bin-Umar Chighmani. Arabic. 16th c. (Acquired 1725.)

(14) *Zich Barjandi*–by Mulla Chand-bin-Bahauddin. Bears seal of 1628 A. D. (Acquired by Sawai Jai Singh in 1725 A. D.)

(15) *Zich Khagani (Ailkhani)*–by Jamshed-bin-Masud-bin-Mohammed alias Chayas-at Sadulla Sabib Kashmiri. Camposed in 816 A. H. (1499 A.D.) (Acquired 1728 A.D.)

(16) *Tahfim-ul-Avval*—by Abu Rehan Mohammad-bin-Ahmed son of Alberuni in 900 A. H. (Acquired 1725 A. D. through Hakim Misi Jaman Khan of Jagir.)

(17) *Lavahe-ul-Qamar*-Arabic work on Astronomy. 1667 A. D. (Acquired 1725 A D.)

(18) *Mannzar-e-bin-e-Hasim*—composed 1007 Hijri; copied 1070 A. H. (Acquired 1725)

(19) *Zich Mahammad Shahi*—written for Sawai Jai Singh by Jagannan under orders of Emperor Muhammad Shah. (1723/4 A. D.)

(20) *Zich Shahjahani*—by Ibrahim Dehlavi. Composed 1627 A. D. (Acquired 1725 A. D.)

(21) *Zich Nityanandi*—Sanskrit rendering of Shahjahan period work of Nityananda, son of Devadatta (1727 A. D.)

AMONG THE VAISHNAVAS

Along with his studies in science and ritualistic activities, Sawai Jai Singh had also developed an interest in devotional philosophy of the *Vaishnavas*. He collected all the principal works of the founder exponents of the different sects. Having critically studied these works, he made out that there was no material difference in these schools of devotion. He, therefore, composed a commentary *Brahmabodhini* on the *Sutras* and tried to reconcile the views of the different *acharyas*. He also got some co-ordinating works written by his associate scholars. Appreciating his attempts, Venkatacharya of the *Ramanuja Sampradaya* has complimented him thus :

'As in the past, *Nrsimha* (fourth incarnation of Vishnu) suppressed the antimony between manhood and animality of a lion (by joining the head of a lion with the neck of a man) so does the wise and learned king Jai Singh make the representatives of different sects speak firmly with one voice rectifying their outward difference'. (English translation of the original in Sanskrit.)

In order to introduce some uniformity in the method of worship in the various *Vaishnava* sects, he got a book '*Prabhoor Vaidiki Puja paddhati*'' written by Vrajnath Bhatt. Similarly, a work *Vaidika Vaishnava Sadachar vidhi*' was compiled by Hari Krishna Mishra at his instance, which laid down the common code of conduct for all the *Vaishnavas*. Earlier compositions on *Dharmashastra* were also collected for reference, and thus the collection became rich with the best works on the subject.

During his last years, Sawai Jai Sing became more and more inclined towards the *Gaudiya Sampradya* and became a perfect devotee of *Govinddevaji*. This was due to his association with the Goswamis of *Vrindavana* and the influence of Krishnadev Bhattacharya and Baladeva Vidyabhushan who were sent to him by Vishwanath Chakravarti, the famous commentator on *Bhagavat*. The works composed by most of the eminent exponents of *Chaitanya Sampradaya* are available in the manuscript collection of Sawai Jai Singh.

This aspect of his career has, however, been dealt with in the least by the writers of political and dynastic history of the period.

ENTHUSIASTIC SUCCESSORS

Sawai Jai Singh's sons, Sawai Ishwari Singh and Sawai Madho Singh I, who succeeded him one after the other, were also enthusiastic lovers and patrons of arts and literature. They were authors in their own right. *Bhaktmala* (Sanskrit) by Ishwari Singh and *Madhavnandini padyavali* and *Shabdakaumudi* by Madho Singh preserved in the colletion speak of their authorship. Unfortunately, no copy of the historical poem, *Ishvaravilasa Kavya* composed under orders of Ishwari Singh by Shri Krishna Bhatt, Kavi-kalanidhi, is available in the *Pothikhana*. But there are some very important Sanskrit and Hindi works composed and. scribed during the short reign of this prince. *Agamika* works by Kishormani Bhatt, selected portions compiled from the *Yamalas*, a compendium of useful medicinal prescriptions etc. bear testimony to his varied of taste in spite of his life of unrest after accession to the *gaddi*.

(*Continued*)

Many scholars, poets and artists came to Jaipur from Udaipur with Madho Singh. They added to the galaxy of courtiers gathered from his father's time. Creative activities multiplied during his reign and many good poems and dramas were composed for his pleasure e.g. *Madhav-vijayakavyam* by Dwarkanath Bhatt, the *Padya Tarangini* by Vrajnath Bhatt, *Madhav Vilas* or *Arvashatak* by Shyam Sunder Lattu, which provides a vivid description of Jaipur City of his days, and *Rukmini-Madhavanatakam* by Krishnadatta (all in Sanskrit) and *Premsar* in Hindi by Shri Lalji or Aruna Kavi.

A very interesting and important work *Rajaritinirupana Shatak* was compiled by Dalpatirai in Sanskrit under orders of Sawai Madho Singh and his *guru* Vrajbhushanlalji Goswami of Kankroli. It describes names and functions of the different officers and departments required to run government according to the Mughal system of administration.

The art of good penmanship continued to receive encouragement by successive rulers. Most manuscripts are written in clear and neat handwriting by the *lekhaks* of *Pothikhana* in Devanagari script. Many pieces are collected as specimens of calligraphy in Persian scripts; but the two manuscripts *Gitapancharatna* written with gold and silver inks by Ghasiram Mahatma during the time of Sawai Prithvi Singh are unique.

SAWAI PRATAP SINGH

Sawai Pratap Singh was himself an eminent poet of Hindi and an ardent admirer of poetry and art. His court was like a beehive of poets, scholars and artists who shared his munificence. Manuscripts containing his own works and those of his court poets and associates form the bulk of the collection. It was during his time that a re-organisation of the *Pothikhana* took place, and efforts to preserve and arrange the manuscripts according to their subjects were made. Important works were got bound in *parcha*, *misru*, velvet and *Chhint*.

About twenty of his works have since been published in *Varjnidhigranthavali*; rest more than a dozen works have remained unknown and unpublished. A manuscript of *Rajniti gadya* in Hindi prose is very interesting. It lays down a code of conduct for a ruler. *Hayanamavali* is another work in which the breeds, qualities and the names of his favourite horses are compiled. His other works, published and unpublished, deal with the love of Krishna and Radha.

One of his court poets, Krishnadatta by name, has described the daily routine of life and bravery shown against the Marathas, in the form of a dialogue between the poet and the Peshwa.

Besides composing stray verses and minor works in poetry, some of his court-poets have translated several *Parvas* of the *Mahabharata* in Hindi verses. It was under orders of Sawai Pratap Singh that Gumaniram Kayastha rendered a Hindi translation of *'Ain-e-Akbari'*, the famous compendium of Emperor Akbar's institutions of administration and accounts. This work, if published with annotations by competent editors, may prove very useful to scholars. *Dharmajahai* by Shri Krishna Mishra, *Amrit Sagar* (in Hindi), *Pratapsagar* in Sanskrit and *Radhagovind Sangitsar* are works on *Dharmshastr*, Ayurveda and music, compiled for him and they reflect his versatile interest in learning.

Pratap Singh enriched his collections by acquiring valuable objects from many sources. The *Razmnama* (Arabic translation of the Mahabharat) by Faizi and the Royal *Ramayan*, both profusely illustrated with finest paintings, are said to have been acquired at a fabulous price. Though the exact time and circumstances of the coming of these immortal works of art and literature to Jaipur are not definitely known, it is certain that the former bears seal of the *'Mir Kutubs'* (Keepers of the Royal Library) from the time of Emperor Akbar to Shah Alam (1759-1806 A. D.). These manuscripts, therefore might have come here during the time of Shah Alam or his successor. In the latter case, the credit goes to Jagat Singh.

TRADITIONS CONTINUED

Another interesting account of Sawai Pratap Singh's liberality and desire to spread Indian knowledge abroad is found in a Bengali book '*Vaidik Gaveshana*' (Pt I) by Umakant Hasra. According to it, he gave a complete copy of the four Vedas with an index in Persian script to a Frenchman, Lt. Col. Antonio Louis Henri Polier in 1778 A. D. Polier sent his collection to the British Museum in London through Joseph Bank in 1789 A. D. Rosen prepared a resension of *Rigveda* from the above set. Raja Ram Mohan Roy was very much pleased to see the copy during his visit to the west.

Ganapati Bharati, *guru* of Sawai Pratap Singh in poetics, compiled two *Hazaras* (anthologies containing 1000 or more verses each) for his (king's) pleasure. One is *Shringar Hazara* and the other *Veer Hazara*. There are many historical references to the valour of Pratap and his ancestors in the latter.

Sawai Jagat Singh, son and successor of Sawai Pratap Singh had also received good education and took interest in Hindi poetry. The famous Hindi poet, Padmakar flourished in his court and composed *Jayadvinod* and *Ramrasayan* under his orders. Earlier, Padmakar had written *Pratap-Prashasti* in praise of Pratap Singh.

An important historical poem, *Jayavansha Mahakavyam* was composed by Sitaram Parvaniker during the time of Sawai Jai Singh III (1818-1835 A. D.). It is a complete history of Amber-Jaipur rulers in Sanskrit verses. Sawai Ram Singh (1835-80 A.D.) also followed his ancestor's traditions.

The veteran scholar Gopal Narayna Bahura has had a long connection with the Jaipur Pothikhana.

TOWN PLANNING IN JAIPUR

Ashim Kumar Roy

When Jai Singh built his new capital in Jaipur, he made it a planned town. This would not be surprising if he was building in the 20th century, but in the 18th century northern India, the idea was quite novel. Jai Singh had practically no model to copy.

New towns were built in northern India in plenty: Fatehpur Sikri, Muradabad, Udaipur, to name a few. Even Delhi had been built a number of times from Tughlakabad to Shahjahanabad. But none of these was a planned town. Shahjahanbad no doubt had two planned streets, but that was all. This we know from Bernier. But otherwise, as Bernier says, it was a haphazardly built town with a few palaces and a large number of hovels all mixed up.

It is thus apparent that, as in many other things, Jai Singh was a pioneer also in the matter of town planning in northern India.

Jai Singh perhaps did not get much aid from the *Shilpashastras*. The *Shilpashastras* are actually compendiums of many arts: iconography, architecture, town planning etc. In building the temples and the numerous sculptures which adorn them, the *Shilpashastras* have always been used in our country, but no body, at least in northern India, seems to have thought very much of their town-planning chapters. Another point of interest is that two of the most important among them, viz., *Manasara* and *Kamikagama* are both south Indian works. They together give a list of more than a dozen types of town plans. Jai Singh evidently did not adopt any of them. One reason for this might be that he had not seen these works. (The only work on *Shilpashastras* that G. N. Bahura, the Librarian of the City Palace has been able to locate in Jai Singh's collection is by one Mandana *Sutradhara*, an architect of Maharana Kumbha of Mewar, who flourished in the first half of the fifteenth century).

SOME PARAMETERS : Natural or Otherwise

How did Jai Singh go about planning the town then? It appears that he first selected the site and tried to fit in his idea with it, keeping in view the topographical constraints of the site. There were hills to the east, north, and to the north-west of the site. The new city had to be built in such a manner that not only were the hills avoided, but also the rain water flowing down the hills did not damage the town-wall. Another important physical constraint was a low ridge running approximately west to east through the proposed site. The main road which practically was the axis of the town had to be built along this ridge. This is the Chandpole-Surajpole road; and it is, because of the directions of the ridge, not due west-east, but turned 15 degrees in the clockwise direction.

One of the constraints was artificial. Jai Singh had already constructed a garden, the Jai Nivas, on the site, and he wanted the new city to be built round about this garden. This we know from *Bhojanasara*. This work on dietetics was written by Girdhari, one of the court poets of Jai Singh in 1739. In the first about 60 lines of this work, Girdhari describes how the city was built. Jai Singh, according to him, gave the following instructions to Vidyadhar: "Jai Nivas should come within the city, that is my wish. There should be many cross-roads with shops on them. The backyards of the houses should meet together."

The last instruction is not clear. Girdhari's exact words are '*ghari pichhware sari*'. However, the point does not appear to be important.

VIDYADHAR'S BRIEF & CONTRIBUTION

Vidhyadhar's official position at that time was that of a senior clerk in the Accounts Department, but in practice he was a factotum of Jai Singh. He had in 1726 built the Jaigarh in Amber, and had been duly rewarded for the same. He, it, appears was the Engineer in charge also of building the new capital. (Numerous documents of the *Sigha Imarati* (Works-Department), now in the Bikaner Archives, show that materials brought in for building the city were being delivered to Vidyadhar and another senior official).

Apart from these, Vidyadhar was also the person who approved the building plans of the people who wanted to build their residential houses in the new city. (Late Saroop Narain Purohit of *Purohitji-ka-Katla*. had the original *pattas* which his ancestor, Ghasiram Murlidhar, received from Jai Singh. Ghasiram was told in this document to come and settle down in Jaipur and to start his business. He was given tax concessions for this purpose and told that Vidyadhar had been instructed to look after him, and he should act according to Vidyadhar's instructions. (This last point is interesting. Vidyadhar could not obviously have given any instructions on the matter of Ghasiram's trade and business. It may perhaps be surmised that the instructions were to be regarding the building that Ghasiram would build for his residence). There is a map (*LS/17*) in the City Palace Museum, showing the allotment of plots to various people for building houses. The exact specification of each house to be built on the plots is also given These relate to the height of the plinth, the height of the first floor, the thickness of the walls etc. Vidyadhar was thus keeping a watch that flimsy buildings were not built in the new city.

So far as the planning of the town was concerned, we have practically no written documents (except the one "*doha*" of Girdhari mentioned earlier) to show how Jai Singh proceeded. What Jai Singh probably did was to get some sketch maps prepared showing the various possibilities, so that he could choose among them. Some of these maps are still available in the Museum (City Palace) Jaipur. Unfortunately, the maps are too few in number to make out how Jai Singh's ideas gradually developed and took shape.

A PROGRESS REPORT

One map (*LS/14*) in the museum is interesting. It gives the progress report of the construction of shops

(*Continued*)

TOWN PLANNING IN JAIPUR

on the main roads. The map has been drawn on a piece of cloth. On the back of this map, the date given is 1725. It is thus quite possible that the construction of the town had started some years earlier than the the generally accepted date, 29th November, 1727, when probably the religious rites connected with the building of the town were performed.

It appears that the building of the shops in the Ramganj Bazar and Ghat Darwaza had not been taken up by that time. (However, we know from other records that these two areas had been completed by 1734).

An interesting thing is the progress report written on the map. It mentions that, on the roads, which are now known as Johari Bazar, Sire Drodhi and the Gangori Bazar, 162 shops had been constructed on each side of the road. On the eastern side of the Kishanpole Bazar, the number of shops constructed was 162, but on the western side the number of shops was 144. A bazar was contemplated on the corner of Kishanpole and Chandpole Bazars, the place where the Kotwali is now situated; but evidently it was not built.

A STATE ENTERPRISE

The most important thing that we learn from this map is the method adopted by Jai Singh to ensure a planned and uniform look for the city. By constructing shops on both sides of the main roads, he ensured the width of these roads. Secondly, since all the shops had been constructed by the State at the same time and on the same plan, the roads had a uniform look.

The shops were later sold to the members of the public. (Late Saroop Narain Purohit once told the present writer that he had heard from the older residents that the shops had been sold at a price of Rs. 200/- to Rs. 300/- each).

Some maps in the museum show that the plots for temples and for residential buildings were earmarked for certain people This meant that the prominent people of the State were expected to build their residential houses in the newly founded city. This ensured that there would be a good proportion of rich people in the population, who would add to the good look of the city, for naturally, the richer people would build grand buildings for themselves. Hanuman Sharma tells us that he had seen a circular order dated *Chaitra Vadi V. S.* 1785 (A.D. 1728) sent to the important *jagirdars* of the State informing them that residential houses would be built for them by the State, and they should pay for these buildings in instalments by sending ten percent of their annual revenue to Vidyadhar regularly. (Hanuman Sharma, *Nathawaton Ka Itihasa*, Jaipur *p 164*).

Thus, Jai Singh ensured in all possible manner that his newly built capital would have a planned, prosperous and uniform look.

"History of the Jaipur City" was the subject of Dr. Ashim Kumar Roy's Ph D. thesis, later published by Manohar Publications, New Delhi, 1978.

Mulk Raj Anand :

The City of Jai (Victory) & of Joy

"On the silken darkness of a desert dawn
emerged the dream of Jaipur city
in the eyes of Sawai Jai Singh...."

. . . . That is how Dr. Mulk Raj Anand gave a poetic opening to his Homage to Jaipur in the commemmorative number of the *Marg* Magazine in September 1977. He went on to recall ..

"Legend has it that he first brought the image
of his presiding deity, Govindji, to the 'Palace of Clouds'.
He had worshipped this idol morning and evening,
since he fetched it from Mathura to Amber,
when it had been threatened with demolition
by Emperor Aurangzeb....

And as he believed that the enlightened will
is the beginning of all operations, he also brought
with him his Brahmin Guru, Samrat Jagan Nath,
who daily conducted the recitation
of the Rig-Vedic hymn to the Sun, the Gayatri,
and set to work on translations of various world texts
on Astronomy into Sanskrit.

" .., a frequent member of his itinerant court was
Vidyadhar Bhattacharya, a Bengali architect,
who he had got trained, to advise him
on all constructions.
Born in 1693, Vidyadhar had early shown signs
of prodigious talent in the art of Building.
There is a document which shows
that Vidyadhar was put in charge
of the total planning, building and decoration
of the projected city."

How did Sawai Jai Singh come to build his city. In the words of Dr. Anand...

"The inspiration for the creation of the complex
clearly came
from the many-splendoured genius
of Sawai Jai Singh himself.
Although the village capital of Amber had
a formidable fort wall
on the triangle of mountains, protecting it on all sides,
it had twice fallen to hostile armies
in Sawai Jai Singh's youth,
The population had also grown,
because of the large establishment necessary
for functioning
of Sawai Jai Singh as one of the principal military and
civil advisers
of the Mughal Dynasty, thrice appointed Governor of
Malwa.
Also, he was in charge of a huge cavalry
and several regiments of foot soldiers.
The philosopher in him had come to believe,
in his maturity, that,
he too, like Akbar before him,
must build structures for the living,
working and releasing the sense of wonder
in himself and his people.

(Contd. on next page)

AMBER–JAIPUR PAINTINGS

Ashok Kumar Das

We know very little about the artistic heritage of the Amber-Jaipur region, as we have no extent material from this area prior to the first quarter of the seventeenth century. The relationship of the Kachchwaha rulers of Amber with the imperial Mughals was close and cordial : Raja Bhar Mal (1547-73), and Bhagwant Das (1573-89) held important positions in the Mughal Court, and spent most of their time with the Court. Raja Man Singh (1590-1614) was also a close friend of Akbar the Great (1556-1605). Growing up in the highly cultured atmosphere of Akbar's Court, he must have imbibed the finer traits of Mughal art and culture to a large extent. We have extensive literary references in two contemporary Hindi works entitled *Manacharitra*, written by Amrita Rai and Narottem Kavi, corroborating the existence of wall paintings in Amber. [G. N. Bahura in an essay in Hindi. *The Researchers* Jaipur, XII-XIII, 1972-73 pp. 63-70.)

MUGHAL INFLUENCE

Raja Man Singh: From Amrita Rai's work we learn that there were 'beautiful pictures' painted on the walls of the palace built by Raja Man Singh at Amber. Amongst these were paintings of many birds, animals, flowers and flowering plants. Narottam Kavi's description of the wall-paintings is more specific, as he identifies their subjects as detailed from the *Ragamala*, *Krishna Lila*, *Amaru-Sataka*, *Nayaka-Nayika-Bheda* and the well-known text of erotics, the *Koka-Sastra*. He mentiones paintings of cranes, peacocks, *Suka Sari* and other birds and animals, flowers and floral plants in bright hues of red, yellow, green etc.

A few panels of wall painting have also been foand in Man Singh's palace at Amber. These show Krishna playing at his flute under the *Kadamba* tree or grazing the cows, and flanked by two *milk-maids*. The *milk-maids* are tall, slender, and well-proportioned, and wear striped and designed *lehnga* (*full skrit*) and short *choli* (*short blouse*). Such female figures are fairly common in the so-called 'Popular Mughal' works.

Raja Man Singh's interest in painting is further evidenced from traces of paintings found in Makhdum Shah's Maqbara in Amber, the ruined tower at Muazzambad (Mozumabad) and in the Gaurishankar Mahadev temple at Baikatpur (Baikunthpur) in the Barh sub-division of Patna district in Bihar, all place associated with the life of Raja Man.

Mirza Raja Jai Singh of Amber (1621–1667) played an equally important role in the Mughal Court under Emperors Shah Jahan and Aurangzeb. We know of his impeccable taste in art, architecture and literature but we were not fortunate so far in finding illustrated manuscripts or miniatures prepared during his long reign, with the exception of two rather ordinary copies of *Rasikapriya* and *Krishna Rukmini veli* prepared in 1639 A.D. for one of his queens, Chandrawati. These manuscripts contain several frontpiece designs and a couple of illustrations of Krishna with milk-maids in a folkish style. A few highly damaged folios of an unidentified manuscript written in *Nagari* script are preserved in the Maharaja Sawai Man Singh II Museum, in which there is one example containing the likeness of Mirza Raja Jai Singh. The style of this damaged miniature is well-developed and resembles Mughal works of late seventeenth century with their mellow colour scheme, fine linework and intimate character-studies.

A different type of material, a 34-feet long scroll, illustrating numerous drawings and designs depicting the scenes based on poems of Surdas entitled "*Sapta-Loka-Ajara-Amara-ka-Kharda*", has recently come to our notice. Here the painter has adopted a style more akin to folkish style of the *Rasikapriya* and the wall paintings at Amber. He has used flat colours against various kinds of background, simple architecture, pools and fountains, trees and shrubs etc.

(*Continued overleaf*)

(Contd.) The City of Jai (Victory) ...& of Joy

Sawai Jai Singh had a vision of a heaven on earth,
from the midst of the miseries of feudal disruption,
and saw to the realisation of his vision
in one of the few planned cities of the world—Jaipur.
That this city has lasted out almost intact
for two and a half centuries,
shows that the city was not a mere experiment
in architecture,
but evolved from a comprehensive outlook
about the needs and interests of men and women.
The way he advised Vidyadhar, to establish each lane
and street
and sector, as the venue of a craft
and for the buying and selling of goods and services,
shows Jai Singh's grasp of the need for change
from the feudal rent–collecting set–up
to the state as collector of taxes from the sale
of merchandise.
In paying homage to Jaipur, therefore,
we pay homage to the genius of a prince
who often adventured from the precincts of his palace
to pursue knowledge,
to mingle with the people in their festivals
and whose abounding love for men and women
is obvious
from the fact that he found an abode for the least of
them
in the miniature cosmos of Jaipur—the city of victory,
which immortalises his name.

(Extracts from pp 2-4 of Vol. XXX Number 4 September 1977 of MARG—A Magazine of Arts, Bombay).

AMBER-JAIPUR PAINTINGS

The scroll is not dated, but on stylistic ground, the illustrations have been ascribed a date in the third quarter of the seventeenth century. The paintings have a simplicity and story-telling quality encountered in the scroll-patas (*jarano pata*) of Bengal.

The only dated material from the time of **Raja Ram Singh I (1667-1689)** is an unusual horoscope (*Janampatra*) of Kanwar Kishan Singh who predeceased his father in 1682 at Parenda in the Deccan. This 456 feet long horoscope contains numerous illustrations of the stars, planets, deities, portents, *dikpalas* (lords of the ten quarters), etc , painted in the Mughalised court style. This unique horscope appears to have been prepared by painters well-versed in the Mughal-inspired Amber style.

A number of lively portraits of Mirza Raja Jai Singh, Ram Singh I, Kishan Singh and Bishan Singh were prepared by the court painters in a style which was not far from the contemporary Mughal court style. A painting showing Bishan Singh (1689-1699) hunting with a hawk, in a marshy countryside, however, is painted in a simple, spontaneous and naturalistic style, which is very different in character from the minute studies of Kishan Singh holding a falcon or Ram Singh I standing in his regal splendour.

Kishan Singh, in spite of his untimely death, got a copy of *Rasapradipa Tika*, a Marathi commentary of Sarangadeva's *Sangita-Ratnakara*, written by Nur Khan at Jaisinghpura (modern Aurangabad) in 1679 A.D. This manuscript contains four mainiatures in a style similar to early Golconda paintings.

Raja Bishan Singh's name is associated with a fragmentary manuscript on 'massage' prepared in 1692 A.D. As the illustrations merely show a fair-complexioned prince resembling the young Raja and his dark masseur wearing loins-cloth and do not show any landscape or architecture or subsidary figures, it does not help us to determine the exact course of Amber-Jaipur painting during his short rule.

NEW PHASE

Maharaja Sawai Jai Singh (1699-1743) started a new and significant phase in the development of Amber Jaipur painting.

Painters were at work from the early part of his long reign as evidenced by the discovery of a dated *Ragamala* set prepared in Amber in 1709 A.D. (Sridhar Andhare has published this incomplete *Ragamala* set preserved in the collection of Kankroli Maharaj. S. K. Andhare, 'A dated Amber Ragamala and the Problem of Provenance of the 18th century Jaipuri Paintings', *Lalit Kala*, 15, 1972. p. 47-51). Similar sets of *Barahmasa*, *Ragamala* and *Sadritu-Varnan* have also been found in recent years. A beautiful painting of the Barari Ragini which is more refined than the Kankroli examples, is preserved in the Maharaja Sawai Man Singh II Museum. (These paintings show Shah Jahan period columns, arches, painted or decorated dado, *dilhedar* doors and deep pinkish brown *chajjas* which were fairly common in Amber and Jaigarh fort being constructed at this time. The typical tree with its highly conventionalised foliage painted in lighter tones is fairly common in all these paintings.)

The male figures of these paintings have a faint likeness with the young Maharaja Sawai Jai Singh, whose formal portrait painted approximately at the same time is preserved in the Maharaja Sawai Man Singh II Museum. This striking portrait is much more sensitive and lively than the formal study of the Maharaja made at a later date by the chief court painter, Sahib Ram. From contemporary court records preserved in the Rajasthan State Archives, Bikaner, we come to know that two Mughal painters, Fazil Muhammad and Sadeq Muhammad, were brought by the Maharaja from Delhi. These painters must have worked in the painting atelier known as the *Suratkhana* which was substantially reorganised by Sawai Jai Singh in 1725.

The ancestral collection of paintings Mughal, Deccanese and Rajasthani were regrouped and mountee in large *Mathru* bound albums at this time. (Ashok Kumar Das, *Treasures of Indian Paintings*, Jaipur 1976, Introduction.) When the building of his newly-planned capital city of Jaipur was completed around 1728-29, the whole palace complex along with all State departments like *Pothikhana* and *Suratkhana* were transferred to the Chandra Mahal complex. Beside Fazil Muhammad, the name of another Muslim painter, Muhammad Shah, is also known to us as an illustrator of manuscripts.

One of the most significant productions of this period is a lavishly produced manuscript of *Sarasarasa-grantha*, a Brajbhasa work on poetics by Sivdas Rai, one of Sawai Jai Singh's favourite court poets, who normally resided in Agra. The manuscript is unique in every respect, It is written in two scripts: within the normal margined area, in elegent *Nastaliq*, and on the outer margins in *Nagari*. The space between the lines of the text in either script is embellished with an overlay of gold. There are thirty-nine full-page illustrations of superb quality painted in 1737 A.D. As the manuscript was written in Agra in Arabic script, with the original *Brajbhasa* text written on the margins, it seems that it was meant for some patron who was not conversant with Nagari ; and Emperor Muhammad Shah looks like a proballe candidate. The paintings are superbly drawn by a group of at least four different painters. Almost all the 39 illustrations deal with the Krishna theme. A variety of rich and fresh colours—green, yellow, violet, mauve, blue, red and gold—have been used to make a rich pallete. One of the finest example in the manuscript deals with Krishna's *Holi* play with the *gopis*.

(Continued)

AMBER–JAIPUR PRINTINGS

A PORTRAIT PAINTER

The celebrated Jaipuri portraitist, Sahib Ram started to paint from the later part of Sawai Jai Singh's reign. He was active for more than sixty years, during which he painted the portraits of Sawai Jai Singh, his son and successor Sawai Ishvari Singh and his brother, Sawai Madho Singh I, as also those of Sawai Prithvi Singh, Sawai Pratap Singh and Sawai Jagat Singh. His portraits are painted in a stereotyped style with special attention devoted to dress, ornaments and physical features. The portraits of Sawai Jai Singh and Sawai Pratap Singh wearing a white dress are, however, exceptions where Sahib Ram has captured the spirit and personality of the 'sitters'.

POST–JAI SINGH PHASE : Hunting Scenes

After Sawai Jai Singh's death, his sons **Ishvari Singh** and **Madho Singh I** who successively occupied the Jaipur throne, extended similar patronage to painting, and a number of beautiful and remarkable paintings were prepared at the Jaipur atelier. Besides Sahib Ram, Lal, Ramji Das, Govinda, Hiranand and Trailokya made their names as good painters.

Lal specialised in painting large hunting pictures and scenes of animal fight. Sawai Ishvari Singh took particular delight in watching animal fights and had a new watching pavilion known as the 'Moti Burji' constructed near the Chaugan solely for this purosed. Lal was commissioned to paint a series of large pictures showing Isvari Singh enjoying the fights of elephants, camels, dogs, buffaloes, as also pig-sticking and tiger-killing specially staged for him in the Jaipur Chaugan. These paintings are executed in a lively and straight forward manner in which the fully developed Mughal technique of perspective, foreshortening, overseeing etc. has been discarded and traditional Indian concept of a birds' eye-view distorted perspective has been adopted. The gory scenes have been presented in graphic manner with the horrid details.

Lal's study of Sawai Madho Singh's pig-sticking expedition in the bushy countryside outside a well-laid garden to the east of Sanganer river is a typical example of similar large hunting scenes painted during this time. It has a savage fury and pristine vigour not generally found in inspid court pictures of this period. The Jaipuri painters excelled in portraying genre scenes envisaging numerous persons and details of fauna, landscape and vegetation.

SURAT KHANA : ADDITIONS

Sawai Ishvari Singh and Sawai Madho Singh I were responsible for re-arranging the large collection of paintings accumulated by Sawai Jai Singh and his predecessors, and painting beautiful frescoes on palaces and monuments. From an entry of the *Pothikhana* records, we come to know that in 1745, it had nearly 2500 miniatures, and two newly acquired albums of 75 and 64 miniatures, costing Rs. 350/- and Rs. 225/- respectively, were entered in the *Suratkeana* which included pictures of Kings and Emperors, European subjects, calligraphic panels etc. The long list of 2498 paintings in the *Suratkhana* included pictures of deities of Mughal Emperors from Babar to Muhammad Shah, all the Kachchwaha rulers, past and present rulers of Udaipur, Jodhpur, Bikaner, Bundi and leading nobles, generals and feudatories. It also included pictures of Europeans, saints and holy men, ordinary men and women, birds and animals, scenes of hunting, processions, wars and even ships. There is an entry of 13 *Barahmasa* paintings, 59 paintings of the *Mahabharata* and 81 erotic paintings also. From this list, it is clear that the Kachchwaha rulers were keen collectors of portraits of kings and emperors, though pictures of women were even more numerous. European pictures and pictures of birds and animals were collected in large numbers. Most of these paintings are still preserved in the City Palace collections. The list of paintings does not include illustrated manuscripts which were included in the *Pathikhana* list of more than 3600 titles.

The reorganised *Suratkhana* supplied the painters with costly papers known as *Mansinghi*, *Sialkoti*, *Dumoharya*, *Daulatabadi*, *Gujarati* and *Sawai Jaipur*, and gold foils, dyes, prepared colours, cloth for lining, striped *mashru* for binding, and even gemstones, pearls, crystals etc. extensively used for decorating the large portraits. A portrait of Maharaja Sawai Madho Singh I standing full-face with formal regal attire cost seventy six rupees and eight annas in 1751 A.D.

Madho Singh I, inspite of his heavily-built frame and not very attractive look, was interested in having himself painted in various postures wearing different types of costumes—*puja* dress, wrestler's outfit, full regal constumes, hunting dress etc. Albums full of his portraits were prepared by his painters Sahib Ram, Sitaram, Khusala, Udai, Hiranand etc. and presented to him as *nazar* at frequent intervals. He is shown in *puja*, in sports, in hunting expeditions, *darbars*, *Zenana majlis* or watching elephant fights and religious festivities. Though these paintings are of little artistic merit, they have a socio-cultural and documentary value not frequently met with in contemporary art studies.

As a result of Madho Singh's interest in wall painting, the newly built Madho-Niwas in the Chandra Mahal was richly decorated with panels of frescoes showing the Maharaja in company of female dancers, musicians and courtesans.

[Subsequent developments are outside the scope of this article and have been left out.—Editors]

Until recently, Dr. Ashok Kumar Das was the Director, Sawai Man Singh II Museum a (City Place) Jaipur.

FOR ALL CONCERNED

Editor's Note : To avoid further delay in the publication of this Special Number, we have decied to call a halt and hold back some Mss. & Notes etc. (on this and allied themes) which will appear in our subsequent issues—especially in the February-March-April 1989 Numbers.

हार्दिक शुभ कामनाएँ

पारस सिनेमा : ज़ोरावरसिंह गेट जयपुर

1. गुलाबी नगर जयपुर में पुरात्व एवं आधनिक शान समेटकर बनाया हुआ सिनेमा ।
2. सिने संसार में पहलीवार फ़िल्म म्यूज़िक के साथ रंगीन लाईटों का स्वचालित प्रदर्शन ।
3. एक बार पधार कर अपना मनोरंजन करने का कष्ट करें फिर आपका मन बार बार करेगा ।

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ANOKHI

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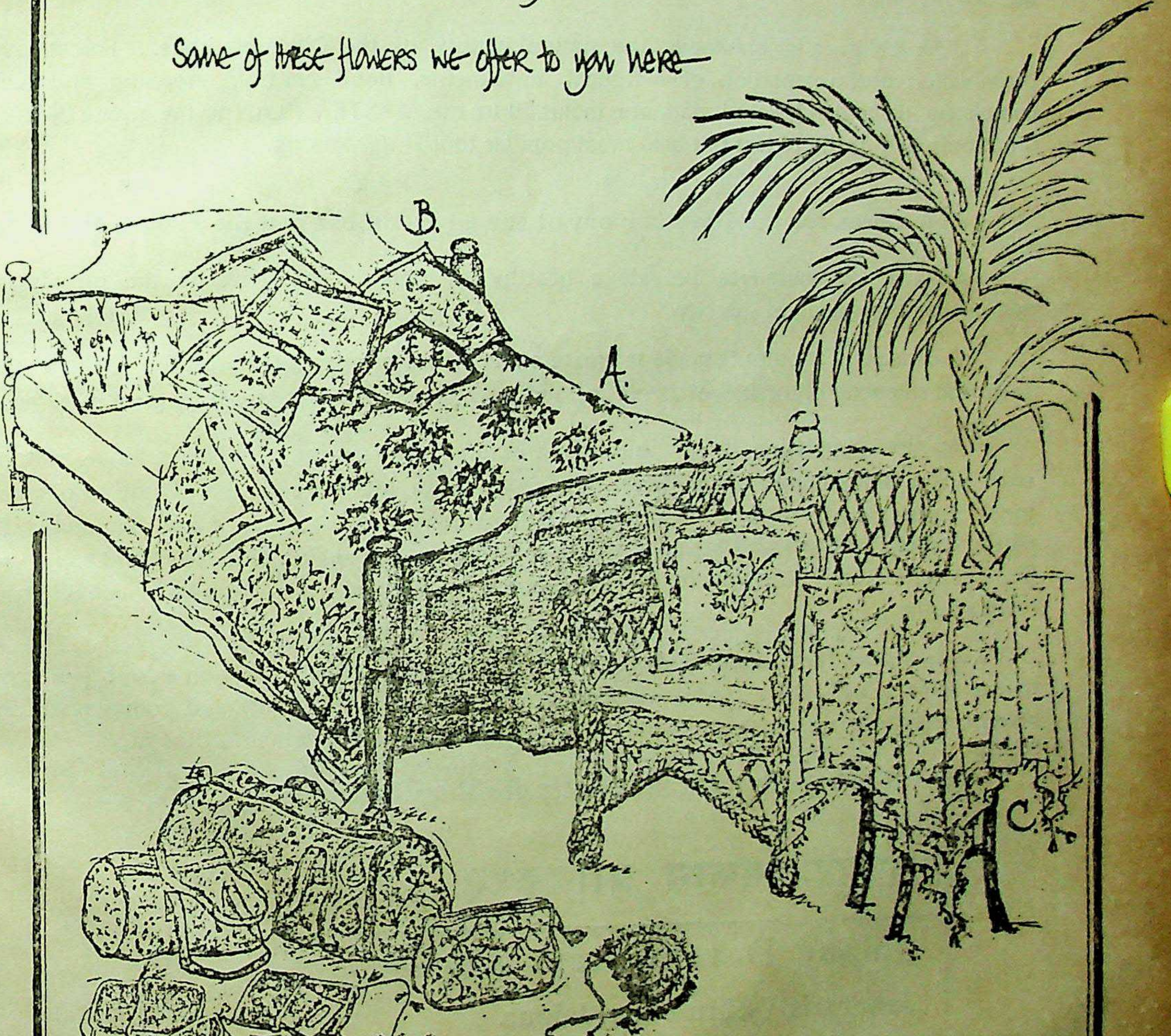

Indian Book Chronicle November-December 1988
Regd. No. R. N. 28625/76 Post Regd. No. D (SW)-025 ISSN 0970-468 X

A NEW VISION

Jaipur—Life is a joyous celebration in this perfectly planned city. Its wide avenues and exquisite architecture are silent witnesses to a pulsating life-style. The origins of Jaipur can be traced to the heroic epics of the Maharajas.

During all of this century of change and growth, Jaipur has not entirely lost touch with its heritage. **Jaipur Development Authority** is making herculean efforts to restore the city to its original charm, yet at the same time harmoniously juxtapose modern development.

JDA has evolved a Master Plan of Jaipur Region, from the period 1991 to 2001 onwards, in which are included all kinds of public, community, residential, postal and transport facilities. The construction of roads, national highways, railway lines, an intenational airport, air cargo complex etc. are included.

JDA believes in enhancing the natural beauty of the City's environs. Forest developmet, preservation and restoration of historical monuments, flood control, shopping and recreational complexes disneyland, safari park are included in the MASTER PLAN to invigorate Jaipur, making it not only one of the oldest but also most popular tourist attractions.

* * * *

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JDA is committed to provide a healthy environment conducive to the growing business and recreational needs of the city.

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As the population grows and the pressures increase for convenient inner-city locations, older single family homes are gradually replaced by more modern commercial and residential buildings. Fortunately, in JDA there is a growing awareness of the value of older structures, as a vital part of the city's history and heritage; and as a result, they are being preserved and some 'recycled' and put to new use. The traditional Pink colour for which the city is renowned is being preserved meticulously.

Jaipur does have many modern amenities and natural assets and is an example of imaginative redevelopment by JDA. Today its colourful public markets, office and commercial complexes, boutiques, hotelss restaurants provide many a pleasant oasis in the heart of the city.

JDA is always doing a little extra for the Citizens of Jaipur.

जयपुर विकास प्राधिकरण

Jaipur Development Authority
Jawaharlal Nehru Marg, Jaipur.

Printed and Published by **S.B. Gupta** C/o Aalekh Publishers, Duggar Bldg., M.I. Road, Jaipur (302001)
on behalf of Vivek Trust (2/26 Sarvapriya Vihar, New Delhi-110016) at Motherlad Press,
Jaipur, and Indo-Burma Printers, Raja Park, Jaipur.

Entered in Database

Signature with Date 14/6/05